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THOUGHTS CONCERNING WHAT IT IS TO BE A CHRISTIAN¹

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To the question, What is it to be a Christian? many and diversified answers have been given. Perhaps the diversity in answers has never been so great as at the present time. Accompanying this diversity of answer there is perhaps also a growing feeling of unsatisfaction because of the sense of uncertainty left by this diversity. In this scientific age, the human mind more than ever before asks for clearness, not only concerning things physical but also concerning things spiritual. And for Christianity to stand helpless in the face of this demand would mean, I believe, immeasurable loss. Is it not then possible to attain to greater clearness and certainty concerning this question? We believe that the true way of life for every human being is the Christian way, and it is for this reason that we send missionaries into all the world. But is there not a call to strive more earnestly to say as definitely and clearly as possible what it is to be a Christian? Can we not give a simple, convincing answer? Is there not perhaps some one definite principle by which we can say in a fundamental way what it is to be a Christian and what not? What the principal

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difference is between Christianity and paganism, both in man's personal, and also in his social life?

It seems to me that Jesus Christ has given us such a principle; and that the principle is that of *spirituality*. *To be a Christian is to be spiritual*. Jesus said, "Except a man be born again, he can not see the Kingdom of God." Again, "If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." "Except a grain of wheat fall into the earth and die, it abideth alone; but if it die, it beareth much fruit." And lastly, "But seek ye first the Kingdom of God and his righteousness; and all these things shall be added unto you." It seems to me that these and other like sayings of Jesus Christ contain a principle, and that it is the principle of spirituality. These sayings seem to mean that man in order to live the true life must subordinate his fleshly and selfish self, and make primary in his life the two principles fundamental in the being and character of God himself, namely, righteousness and love. It is to renounce seeking after and relying upon the things of the flesh and self, and seeking first and depending upon primarily the way of righteousness and love. And this, it seems to me, it is to be spiritual; and I believe that this spirituality is the fundamental quality of being and character indicated by the word Christian. I do not mean that all the relations of a Christian man, to God above him, to humanity around him, and to nature below him, are included in the term spiritual, but I do mean that that which he himself is is correctly described by this word spiritual.

By way of enlarging upon this view now, it may be noted first of all that Jesus seems to have grounded these sayings upon the consciousness of a twofold order of existence, a natural order and a spiritual order. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." And this harmonizes with a widespread consciousness of

humanity. The idea of the existence of two realms, a natural one and a spiritual one, a visible one and an invisible one, is well-nigh universal. It is an idea that took its first highly developed form in the philosophy of Plato. The phenomenal world and the ideal world were the two foci of the ellipse of his thought. Kant wrote two great critiques, the *Critique of the Pure Reason* with its outlook upon the natural world, and the *Critique of the Practical Reason* with its outlook upon the spiritual world. Eucken, like a great prophet in our modern day, not only posits the existence of two worlds, but emphasizes the primacy of the spiritual with fiery intensity, and admonishes humanity to escape from the thralldom of the natural. The evolutionary idea in recent decades has had the tendency to foster in modern thought a monism that would include all things, both natural and spiritual, in one naturalistic process, and so obliterate the consciousness of the spiritual as a separate order of existence. But it is a position that is not likely to be permanently sustained by human thought. Even so great an evolutionist as Huxley himself implies a fundamental differentiation between the natural and the spiritual in the words: "The theory of evolution encourages no millenarian anticipations. The cosmic nature born within us and, to a large extent, necessary for our existence, is the outcome of millions of years of severe training, and it would be folly to imagine that a few centuries will suffice to subdue its masterfulness to purely ethical ends." Both on the basis of what we may call the philosophy of Jesus, therefore, and also on the basis of the almost universal testimony of human consciousness and thought, we may conclude, I believe, that in considering the great problem of human life we may safely abide in our own consciousness of two worlds, a natural and a spiritual. And we may further conclude that it is the unmistakable testimony of the human consciousness that of these two, the spiritual order ranks above the natural; that it is in its significance and claim primal.

As to the nature and content of these two worlds it is in the first place not necessary to say much concerning the natural order. That is, comparatively speaking, familiar to us. Science in modern times has added enormously to our knowledge of it. It is the sphere of the conditioned and the relative. At the same time every step of progress in our knowledge of it deepens our sense of over-powering wonder. But the most important truth of all for the problem of human life is the fact that the whole cosmic order is a process of becoming, or evolution, governed by the law of the struggle for life and the survival of the fittest. Coming now on the other hand to the spiritual world, we enter a sphere where we can not speak so easily; where we can not go by knowledge, at least not in the Kantian sense of that term, but where we must go by intuitions and convictions. What we can say even on this basis is comparatively little, mainly because of the intrinsic limitations under which we are; partly also because (especially since the publication of Kant's *Critique of the Pure Reason*) the human mind has not occupied itself with the realm of the spiritual in any degree to compare with its attention to the sphere of the natural. Concerning the spiritual realm the thing that must be said first of all is, that it is the realm of the absolute and eternal. It stands above, and is unconditioned by, the things of sense. It is independent of time and space limitations. All thorough-going human thought comes to this conviction. It is the sphere of the absolute and eternal *values*: the values of eternal life and eternal security; of light and freedom; of achievement and victory; of harmony and fellowship; of beauty and holiness. Above all it is the sphere of God, the absolute and eternal Spirit. God has revealed Himself with a force compelling to the human spirit as our Father, whose very being is righteousness and love. He is the center of the spiritual world. He is its soul. His will is righteousness and love, and this His will ever expresses and realizes His being and character of righteous-

ness and love throughout all existence. Through His almighty power and influence, the spiritual world is a realm where eternal right and justice, and eternal love more and more prevail. Moreover, the spiritual is the realm of other spirits, or persons, who also are dominated by righteousness and love. And these among themselves, and together with God, constitute that ideal communion which is one of the contents of the spiritual world. As something like this, in brief, the spiritual world presents itself to our human intuition and conviction. But although we say "intuition," and "conviction," it is remarkable how near this realm comes to us, especially through what can be called its two greatest characteristics, namely, righteousness and love. Righteousness touches us as the "categorical imperative." It is the most real of realities. Before it questions of pleasure or pain, gain or loss, life or death must all give way. And since God in His very being is righteousness, we can say, I believe, that when we feel the categorical imperative we feel God. Kant's "reverence for the moral law" was nothing other, I believe, than reverence for God. And the kernel of the content of righteousness, the pith of the content of the "ought" that speaks to us so imperiously, is love. Love is the fulfilling of the law. Kant said that that which the categorical imperative commands can be summed up in the rule: "Act in conformity with that maxim which you can at the same time will to be a universal law." But that very rule spells love, regard for the welfare of all men. Now concerning love John wrote: "Every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God: for God is love." By doing righteousness and by loving we touch God himself. We feel Him and we know Him just as really as we can touch the things of sense and know them. Finally, it is precisely through these two greatest characteristics or laws, namely, righteousness and love, that the spiritual world stands in its diametric opposition to the natural world. The laws of the natural world are the

struggle for life and the survival of the fittest, the "law of the jungle"; the laws of the spiritual world are righteousness and love.

It is in this way, I believe, that we can look upon the two worlds and upon the natures that respectively characterize them. And now corresponding to this twofoldness in the realm of universal existence, Christ seems to have been conscious, and we are conscious, of a twofoldness also in man's own constitution. Man is both natural and spiritual. As natural he is a part of the natural cosmic order just as truly as the mere animal is, the only difference being that he is far more highly developed than the highest animals. He shares with the animal first of all a carnal nature, and like the animals, the carnal nature of man has strong appetites and passions. We know what they are and how imperious they are. And man in the second place shares with the animal what may be called the natural soul. It is the seat of the self-centered desires, namely, the desires for self-preservation, self-development, self-expression, place, possession, name and power. This carnal element in man, and this self-centering psychic element, taken together constitute what Jesus, and also perhaps Paul, mean by "the flesh," and they align man plainly with the natural order of existence.

On the other hand man is also a spiritual being. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul." From the beginning of time men have known themselves to be more than merely a part of nature. Men have been conscious of themselves, and they have known these selves to be more than their bodies, more than the bundle of desires that constitute their psychic lives; they have felt themselves to be independent spirits standing above all that is of carnality and self-interest. The conception of man as preëminently spirit has pervaded not only all the Biblical writings, but practically all literature and all phi-

losophy. It is the imperishable in man, the part that is unaffected by the laws of change and decay. And as spirit man knows himself to be allied with the spiritual world. In his inner nature he feels at home in its atmosphere more truly than in the atmosphere of the physical world. Man is essentially, not a natural, but a spiritual, being.

Just here it is now that the determining principle concerning man's character comes in. Man is twofold in his nature, and belongs to a twofold order of existence. But it is a peculiar feature of the situation that he is always predominantly one or the other. Hence the question whether he is predominantly a natural man, or predominantly a spiritual man, determines his fundamental character. He can not be neutral. He can not be equally both natural and spiritual at the same time. The laws of the two worlds are contradictory to each other; the one is the law of the jungle, the other the law of righteousness and love. Man as natural is opposed to man as spiritual. "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other." "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other." No man can escape being either predominantly a natural man, or predominantly a spiritual man, and which he is determines fundamentally what he is, whether a Christian or a pagan.

He may be predominantly a natural man. This means that either his carnal nature or his selfish nature, or both together, dominate his life. He may live mainly to gratify his animal desires and passions. And in the pursuit of the objects of his desires he comes into conflict with other men having the same objects of pursuit. Then follow anger, strife and destruction. Or a man may live mainly for the gratification of his selfish nature. His ruling passion may be to get money, or fame, or power. Then between him and his fellows, again, the evil passions and conflicts arise,—

ambition, envy, jealousy, suspicion, rivalry, mutual hindrance, warfare, the apparent success of the few and the discomfiture of the many. Misery and despair become the characteristics of life. In most cases both the carnal and the selfish objects of life together constitute the dominating trend of the natural man's life. He thinks of nothing else seriously. If he has children, his love for them expresses itself in nothing higher than the hope for the gratification for them of these same fleshly and selfish desires. It is true that no natural man has come to maturity without feeling the stirrings of the spiritual nature within him. There was a time probably in his childhood, or perhaps not till he reached the stage of youth, when the spiritual dawned upon him as an appealing vision. But the primacy of the spiritual in man is only a potentiality, whose actuality must be achieved, and so the child or youth was able to turn down the vision as something foolish; or he may have just negatively failed to respond to it; or he may even have tried to follow it for a while, but found the enticements of his natural self too strong for him and gave up; or, he may have followed in some respects and deluded himself into believing that he was following in all respects; or, lastly, he may have become a professed follower of the spiritual under the name of religion, but while he was keeping the name, the reality slipped away from him. But whatever may have happened, the mastery of the natural man's life is held by the appetites and passions of his carnal or selfish nature. He is their slave.

And now what shall we say of this way of life? It may seem attractive, it may appear in hundreds of alluring forms; but six hundred years before Christ Buddha concluded that it is a failure. Probably it was easier to come to this conclusion amid the squalor and misery of India twenty-five centuries ago, than it is today here in prosperous America; but nevertheless the conclusion of the Indian sage was correct. After many weary days of agonizing thought

on what he had seen of the misery of human life, it came to him as a "great enlightenment" that the true way of human life is not the way of the endeavor to gratify the desires of man's carnal and selfish natures; that the carnal and selfish desires are insatiable and lead only to ultimate and sure misery; and that the way of salvation is the way of escape from these desires and lusts themselves, and the only way of escape is the way of their extinction root and branch. Through the first part of this conclusion Sakyamuni undoubtedly gave to the world one of the profoundest truths ever discovered concerning human life. The pursuit of the objects of man's carnal and selfish natures as the dominating purpose in life leads to certain and inevitable failure and misery. It is often said that it is "human nature" to seek bread first, to "look out for number one first"; that it is "human nature" to follow the law of the jungle in life's pursuits, and to wage war between nations and races. But it is only part of human nature, the lower part, and the part whose mastery enslaves man and unerringly brings him to grief. This is the truth, and what is true of the individual man is true of society and of civilization also. A society or a civilization built predominantly upon the carnal and selfish elements of man's nature, however splendid either may appear for a while, is bound to fail. It carries in its very bosom the seeds of disintegration and collapse. "Whosoever will save his life shall lose it." "To be carnally minded is death." "He that soweth to his flesh shall of the flesh reap corruption." And the important point is, that this failure, this defeat, this misery in which the way of carnality and selfishness ends, are not just the more or less doubtful punishments of God outwardly inflicted: they are the result of the working of inflexible law, just as truly as when in the physical sphere men seek happiness in the use of narcotic drugs and reap inevitable misery and death instead. The carnal and selfish way of life is the *wrong* way for man, not only morally but metaphysically, and can only result in the sadness of failure and ruin.

On the other hand a man may be predominantly a spiritual man. This means that he as child or youth or man has seen the vision of the spiritual and has responded to it. He has experienced the conviction of the spiritual. He has centered his life, not in the naturalistic elements of his nature, the carnal and the selfish, but in the spiritual. The potentiality of his spiritual nature is unfolding itself into actuality. He makes the laws of the spiritual world the laws of his own life. The ruling appetencies of his spirit are, not the carnal and selfish lusts and desires, but aspirations toward the living of a true life of righteousness and love. It is his dominant interest to realize righteousness—purity in heart and conduct; sincerity, truth and honesty; the feeling of responsibility and faithfulness to duty; reasonableness, fairness and justice in thought, word and act. Again to realize as love, good will and kindness; sympathy and mercy; helpfulness and coöperation; humaneness and brotherhood; devotion and sacrifice. And in the endeavor to realize these things his vision is not narrowly limited to his own life. He becomes enlarged. He thinks of his family, his community, society, the world. His great ideal becomes the kingdom of God—in his own soul, in the social order, in this world, in the world beyond. His whole life's work becomes transmuted and sanctified by the spirituality of his motive and purpose. The inevitable suffering he must endure in living the spiritual life takes on the glory of the cross.

Concerning the attitude of the spiritual man toward his own carnal and self-centered nature, it is not a negative attitude like that of Buddhism, but a positive attitude. Not an endeavor to repress and extinguish the desires of the bodily nature and the self-centered soul, but to *use* them in the service of the spiritual. The desires of the carnal nature are not in themselves evil; they are good and necessary. Only they must never usurp the dominating place in life. They must never be masters; they must ever be

servants for the fulfillment of the spiritual purpose of life. Neither are the desires of man's natural soul in themselves evil. Self-preservation, self-development, self-expression are necessary and noble activities in the life of especially the young man; only they must not become ends in themselves; they must be kept in the humbler sphere of means to a higher end. They must be the instruments of service. The desires to have a place in society, to get possessions, to be of good repute among one's fellowmen, and to have influence with them, all help to constitute a substantial life and a stable society. But none of these things may veer into the center of a man's interest. They may be striven after, but in and through the striving there must unfailingly run the spiritual motive and purpose. Like the carnal desires, these selfish desires must be, not masters; they must be held secondary, subordinate. And it is right here that the words of Jesus, "whosoever loseth his life," get their most pointed significance. It is indeed like losing one's life to make these selfish interests really, sincerely, secondary and subordinate to the unselfish purposes of life. It implies a profound change. But it is the price that must be paid.

And now what shall we say of *this* way of life, the spiritual way? Instead of appearing alluring as does the way of the natural desires and ambitions, this way appears hard and forbidding. "Strait is the gate, and narrow is the way, which leadeth unto life." It is undoubtedly true that the way of the spiritual life is the way of the cross, and any attempt to make it appear otherwise is deception. The cross is an integral part of the program of the spiritual life. In every individual life committed to the spiritual way there come the demands for the stern denial of the promptings of the carnal and selfish natures; for self-denial and self-restraint; for the faithful performance of hard duty; for forbearance and forgiveness; for devotion and self-sacrifice; even for the giving of life itself. Moreover every effort of the spirit-

ual man to realize righteousness and love in the social sphere meets with opposition, hindrance, persecution, loss, perhaps death itself. It is all very familiar to us. But like the way of the natural man, this spiritual way also has two sides, the one attractive, the other forbidding. Only the order is reversed. The way of the spiritual is the way of the "bitter-sweet," not the reverse. "Strait is the gate, and narrow is the way," but it "leadeth unto life." To the spiritual life belong satisfactions and glories that are pure and eternally abiding. There is first of all the satisfaction of freedom. To have become spiritual is to have won at least a potential victory over the thralldom of the natural lusts and desires. It imparts a sense of independence and exaltation. The spiritual life is, secondly, the way of peace, that real peace of the spirit, which "passeth all understanding," and which no good fortune in the life of the natural man—no possession, no fame, no power—can impart. It is the peace of a good conscience. It is the peace of God. Augustine said, "Our hearts can not rest until they rest in Thee." To be spiritual is to "rest in God." The spiritual life again is the way of joy. In the midst of the hardships, trials, anxieties, sorrows, sufferings and tragedies of life there is for every truly spiritual man a peculiar and deep joy. It is like a spring in the desert. It is something that comes from the hidden contacts of the spiritual world—from communion with God, and the encouragement flowing from the eternal working of His great will; from contemplation of the eternal realities; from fellowship with other spiritual personalities; from a life conscientiously lived, from service faithfully rendered. The life of the spirit is, moreover, the way of strength and courage and hope. To live in harmony with the highest element of one's own nature is to live in the highest strength. To speak and act in the spirit of righteousness and love is to have the highest courage. To be linked up with the almighty and eternal forces of the world of spirit is to be in-

spired with the highest hope. The way of the spiritual life is, therefore, not the way of failure and misery and death, but the way of victory and life. And that this is indeed the true way of life for man is a conviction that receives peculiar strength through the universal homage paid by the human spirit to every form of the manifestation of the spiritual in life. Is the man who is a slave to his carnal appetites respected by any people of any nation or tribe anywhere upon earth? Or is the selfish man respected anywhere? He may be admired for his ability and success, but when it becomes clear that his dominating motive is selfish, who honors him in his heart? Is he not universally despised? But on the other hand, where is there a place where the life of the righteous man is not respected? And what human heart fails to honor an act of sincere love and service and sacrifice? Who are the heroes of the world—those to whom men sincerely bow down, whom they enshrine in their hearts, about whom they like to tell their children? Are they not those that have staked all and stood for and fought for righteousness at the cost of derision, persecution and death? Are they not the men and women who have forgotten themselves and devoted themselves without stint to the welfare or deliverance of their fellowmen, or their country, or humanity? Why is it that the death of our ex-President Wilson, whose form is being laid away at this very hour, has called forth such a peculiar and universal expression of esteem? Is it not because he unselfishly worked and dared and suffered for the welfare of humanity? And so the heart of humanity corroborates the saying of the Revealer: "Whosoever will lose his life for my sake shall find it." But again the important point to impress upon our inmost hearts here is that living the spiritual life is not merely endeavoring to live a morally or religiously good life, with the feeling that it is commendable so to do, but more or less optional; *but that it is the one only right way of human life, just as truly as travelling north is the only*

right way of reaching the north pole. And here, again, as in the case of the natural way of life, what is true of the individual is true of society and of civilization also. The more spiritualized the social order, the happier it is. Civilization is essentially the spiritualization of life, and all true progress in civilization is fundamentally progress in spirituality. That is, the way of the spiritual, the way of righteousness and love, is the true way of human life, both in its individual and its social forms.

These are the conclusions as to what it is to be a Christian. It is to be spiritual. It is to have one's life-center and life-interest in the spiritual. It is to live righteousness and love. But as said at the beginning, the conception of spirituality does not in itself include the relations of the Christian man to God above him, to man around him and to nature below him. However, we must hasten to safeguard the fact that these relationships are not a matter of indifference to the spiritual life. The spiritual way of life can not be lived by merely fixing the heart upon righteousness and love as principles. Man can not get up a passion for principles. Only as righteousness and love are embodied in, and radiate forth from, personality do they acquire their true appeal. Christ said, "Whosoever will lose his life *for my sake* shall find it." Only by looking to Christ can men become inspired to successfully living the lives of righteousness and love which He embodies in His own life. In a certain true sense loyalty is the soul of religion. And, again, only by looking to the Father Almighty, whom Christ reveals, and who is righteousness and love in His own being and in all His doing, can men's hearts acquire the confidence to center their lives in the unseen spiritual, and make righteousness and love the law of their being. It is in the presence of the Father that the "ought" acquires its living meaning. The "categorical imperative" of Kant is in itself cold and hard; but through the vision of the Father it takes the form of His own

heart-throbs. It is also in the presence of the Father that the failure to respond to the vision of the spiritual appears, not merely as the fundamental mistake, but much more as the fundamental sin; and that man's many failures to realize the spiritual, even after having once chosen it, appear not as mistakes merely but as sins. These acts violate God's own being. He is "of purer eyes than to behold iniquity;" He is love, and all that is not love is an offense to His very nature.

Moreover, it is necessary to keep in mind that man can neither enter upon the spiritual life, nor abide in it, in his own strength alone. It is true that his own will has an essential part to play. He himself must choose as his life's center, in place of the carnal and selfish, the spiritual element of his own being, and he must strive unceasingly to make his choice effective. But already Augustine, though he stated the truth in the exaggerated form of the doctrine of total depravity, saw clearly that man unaided is powerless to rise to spirituality of life. In Buddhism there has been an age-long struggle between the doctrines of *jiriki* and *tariki*, that is, salvation by one's own power and salvation by the power of another, and it is significant that in Japan, religiously the most highly developed of the Buddhist countries, the latter doctrine, namely, the doctrine of salvation by the power of another, or a kind of a salvation by grace, has by far the widest acceptance. Eucken says: "Man can not produce a spiritual life by his own capacity: a spiritual world must impart itself to him and raise him up to itself." That is, we can say that the power of the spiritual world lays hold of the upward impulse of the human will and makes it a part of itself. In the Gospel of John the marginal alternative of the expression "born again" is "born from above," and this may be the truer meaning. But what is this power through which man is born from above? It is the Spirit of God. "Born of the Spirit," are the words in Jesus. Through the power of the

Holy Spirit man comes into living relationship with the spiritual world; in truth, he becomes an integral part of it. He is "a new creature" in a new world. "Old things are passed away: behold, all things are become new." Moreover the continuance of the spiritual life is also dependent upon the power of the Spirit of God. Even after the spiritual has won the ascendancy over the natural in man, and he is born from above, far from being the final victory, it is only the beginning of a long, long struggle. In the words of Huxley, again, the new life in man has "to reckon with a tenacious and a powerful enemy." The flesh wars against the spirit. It is like Plato's allegory depicting the struggle between the ideal and the phenomenal. A chariot with two steeds hitched to it is sweeping through the air. One of the steeds is ever pulling upward while the other is ever pulling downward, and the latter seems to have the advantage because he has gravitation in his favor, and it is hard driving. In other words, the struggle of the carnal and selfish desires against the supremacy of the spiritual is exceedingly hard. They carry on their warfare, not only by the open display of their great strength, but in the most enticing forms and the most insidious ways. Especially is this true in the realm of the motives of life. A young man may strive for his own self-development in knowledge and power with the pure and noble purpose of making himself a fitter instrument of service to his fellow men; but the more conspicuously he succeeds the more he is tempted, and before he is aware of it his motive has changed and become selfish. The accumulation of money has the same subtle temptation. If riches increase a man has set his heart upon them before he knows it. Often the downward change has actually taken place while the man deceives himself into believing that it has not taken place. In a thousand ways the natural keeps up a persistent warfare against the spiritual, the "old man" against the "new man," and its victories are by no means few nor trifling. It is practically impos-

sible, at least during this earthly life, for a man to live a perfect spiritual life. Though he is born again, and is a new creature, walking in the spirit, in his actual practical life often all that a man can achieve, but must achieve, is a consistent and steady *will to the spiritual*. Yet this fact should not occasion in us either doubt or discouragement. The illustration of Plato's allegory of the chariot is defective in one respect. Because of the law of gravitation the downward pulling steed is believed to have the advantage; but in the living of the spiritual life the upward pulling steed also has an advantage; it is the help of the power from above, and if men choose unceasingly to keep hold of that, it proves itself stronger than the downward pulling force. "We are more than conquerors *through him that loved us*." Nevertheless, in the end, although we can not live the spiritual way of life only by just adopting righteousness and love as the principles of our lives, and while we must be lifted up from above by a loving Father through His Spirit, yet in the final analysis the change which is wrought in our own being and character is, as said before, the change from the natural to the spiritual way of life. To be a Christian is to be spiritual.

Three final observations seem pertinent to this subject.

The first of these is concerning the place and scope of faith in the spiritual life. Faith is essential to the spiritual life. Without it the spiritual life is impossible.

And here, if we may digress, it may be well to remind ourselves explicitly of what has been all along implied, namely, that the conception of the spiritual includes the ethical as well as the religious. All true religion is a seeking after and dependence upon the unseen realities, and the same is true also of all pure morality. Morality is right-doing because it is right, not for the sake of any carnal or selfish advantage, and so plainly belongs to the realm of the spiritual. Of course morality as mere expediency is another matter. But for the spiritual life both in its ethical

and its religious phases faith is essential. However, by faith here is meant not mere belief in the existence of God or the articles of a creed. In the life of the spiritual man faith means confidence in the realities of the spiritual world. The natural man puts his trust in the visible things of life, in the solid earth, in his own strength, in money, in friends; but becoming a spiritual man means the transfer of confidence from the visible to the invisible. This is the faith that is meant, and without this no man can make the great change. It is a confidence first of all in God the Father Almighty, a commitment of one's life and destiny to that great Reality. However, there must be, I believe, something broader than a focussing of trust on the Person of the Father alone; this faith must include also confidence in God's character and ways of righteousness and love. In other words faith in God must for the spiritual man include and imply faith in righteousness and faith in love as principles of life. Why do men hesitate to follow the way of righteousness? Because they do not trust it. The student is not honest in his examinations and the business man is not straight in his business, because both are afraid that the way of righteousness will bring them harm and loss; they do not trust it. Why do men hate each other and return evil for evil? Because they fear that if they love and return good for evil, they will suffer loss; they do not trust the way of love. But for the spiritual man faith in God includes faith, confidence, trust in His way of righteousness and His way of love. It is all a part of the great venture out from the apparently solid earth of the material and visible, upon the open sea of the intangible and invisible. But the venture is absolutely essential to the spiritual life, and in the last analysis it is not a venture but a return to the bosom of the eternal, which is our home. The faith implied in the spiritual way of life, finally, includes, I believe, a more than ordinary confidence in the spiritual nature of other men. Whether men are predominantly natural or

predominantly spiritual in their actual lives, they all, as said before, have in them a spiritual element. Maintaining toward this higher nature in men an attitude of confidence rather than suspicion; the positive attitude rather than the negative; the constructive and helpful rather than the defensive, seems to be a part of the faith that underlies the changed life. It is perhaps something like this that furnishes the clue to the meaning of the Master when He says, "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Summing up all, for the abandoning of the natural and the venture upon the spiritual there must be a foundation of profound trust in the truth expressed in the words, "Whosoever loseth his life for my sake *shall* find it."

Secondly, as faith is essential to the spiritual life, so also is nurture. The maintenance and furtherance of the spiritual in the life of humanity is a greater problem today than it has ever been before. The wide currency of unspiritual theories concerning human life and society is one hindrance. Another is a growing disregard for the accepted ethical standards of life. But by far the greatest factor in the situation is the modern speeding up of the activities of life and the enormous growth in the facilities for recreation and pleasure. The people of the world have become so busy with their work and their pleasures that they have no time to listen to the appeal of the spiritual. Years ago Eucken wrote a book entitled, "The Struggle for the Spiritual Content of Life." It is indeed a struggle, and the struggle is much fiercer now than when that book was written. Now what is to be done? It seems to me that two things are possible. One is deeper study. In the prosecution of a war one of the most important things is the study of strategy. For dispelling ignorance and furthering knowledge educational theory and educational methods are faithfully studied. In like manner, it seems to me, there

should be much more earnest study of the nature of spirituality and the best methods of fostering it. Certainly the spiritual side of man's life is a great neglected field. Out of the imperfections of men's spiritual lives emanate three-fourths of the world's misery, and yet, while vast sums are expended for the investigation of the causes of bodily diseases and methods for their cure, how little scientific, thorough-going study is given to the diseases and the abnormalities of man's spiritual nature. Man's conquest over nature is marvellous, and seems almost complete. But the whole region of man's spiritual life is chaotic and untamed. Fortunately there is coming to be a feeling of need along this line. Distressed and hungry Germany, true to her past, seems to be leading off in the study of this spiritual hygiene. Also in New York there has recently been established "An Institute of Social and Religious Research." The other requisite is to practice more faithfully the things that we do know. One of the first things to do in the nurture of the spiritual life is to take time. The vision and appeal of the spiritual must have a chance at the soul of man. As we know, there is an increasing endeavor in recent years to give more leisure to people at large. But unless a substantial part of this leisure is given to the nurture of the spiritual life, the increased leisure may become a curse rather than blessing. Without time the development of interest in the spiritual is a psychological impossibility. For this reason the keeping of the Sabbath Day should be most jealously guarded by all who are interested in the spiritual welfare of man. The existence of a Sabbath with all its sacred customs and associations is an unspeakable boon to humanity. The diligent and faithful reading of the Bible is another way of nurture for the spiritual life. Not only does the Bible record the most authentic revelation of God and His nature, His character, His love to man as manifested supremely in Christ, but it is a spiritual book. It is the richest spiritual book in existence. It stands clearly

upon the principles of the spiritual, and its reading and study is a powerful influence in the furtherance of the spiritual life. Moreover, other means of furthering the spiritual that are too familiar to need mention are all important and indispensable. And, finally, perhaps most important of all is the real practice in daily life of righteousness and love, the principles of the spiritual life. To live day by day under God with the will to do right, the will to love, and the will to serve,—this is vital, and this causes us to grow and become strong in that higher life, that noble life, that eternal life, to which the Master challenges all men. But in the nurture of the spiritual life the individual must not strive alone; the dynamic of the social must be utilized. In the nurture of the spiritual life, fellowship is essential. In spite of all its imperfections the Christian Church is the highest earthly agency for the furtherance and strengthening of the spiritual life in man.

Lastly, may we not conclude by taking a glance out over the world's need? What is the world's greatest need to-day? Is it not the need of a spiritualization of life? Is it not the need of deliverance from the folly and the blindness and the thralldom of the natural life,—from the welter of carnal excitement and indulgence, from the confusion and bitterness of selfish competition and rivalry in every form of human interest; and the need of being lifted up into a radically new way of life? Is there any other need, economic, intellectual or cultural, comparable with this need? There is need of a revolutionary working all over the world,—not a political revolution, but a revolution in humanity's inner life. There is need of a revolution in the valuations of life. The world's life to-day, in spite of all spiritual as well as material progress, is still mainly, not spiritual, but natural, carnal, selfish, both in its individual and its social forms. It is still in the main drinking at the well of Samaria and ever thirsting again; it needs to drink the water that will become within it a well of water springing

up into everlasting life. Meanwhile the great need is becoming accentuated. The marvellous attractiveness and accessibility of the allurements of modern life seem too much for a large proportion of the younger generation. In America an abounding prosperity is tending to choke out still further the impulses and aspirations of the spiritual life and strengthen the pagan side of its civilization. In Europe intrigue, rivalry and hate, the very opposites of the principles of the spiritual life, seem to have gained uncontrollable ascendancy. In the Far Eastern countries there existed in former times civilizations that contained in a measure fine spiritual elements. There were cultivated in high degree the virtues of loyalty and filial piety, and these had the tendency to foster the unselfish side of life. But the systems of teaching that inculcated these virtues are in the process of losing their hold, and the multitudes in those lands are beginning to drift, who knows whither? And the peoples of the world as a whole are coming more closely together at a rapid rate and are touching each other at a thousand points where they touched each other at only one several generations ago. Therefore it is not difficult to see that the need of a spirit that will enable them to live together in peace and happiness is a hundredfold more imperative than before.

But how shall the need be met? Where are the spiritual forces fit to cope with such a situation? We may never forget the words of the Master, "My Father worketh hitherto and I work." But God works largely through agencies. The greatest agency is the Church of Jesus Christ. "The Church is God's best chance at humanity." But the Church itself needs a higher degree of spiritualization. Just as the righteous and devoted man challenges the respect of the human heart everywhere, so the Church standing squarely upon the divine principles of righteousness and love, should be the most respected institution on earth. It is not now always so respected. But the Church has self-

cleansing, self-reforming power within herself. It is necessary for her to exercise this power in these modern days. The lives of her ministers, stripped more of present-day unspiritual conventionalities in thought and practice, need to incarnate more fully unimpeachable righteousness and unselfish love. The message from the pulpits must ring truer. Then there is need of spiritual leaders of broader scope, men and women who give themselves for a spiritualized social order in which justice and good will among men will more and more be realized. Then are there not also thinkers needed, men who will agonize over the folly and misery of humanity and work out and present in compelling form reinterpretations of the appeal of the spiritual life to humanity? Then also there are needed those who work for world harmony and world unity. World organization, in which nations and races will agree to curb their selfish ambitions, and live together in peace and brotherhood, is one of the crying demands of the present day. Fortunately, the vision of "a new heavens and a new earth wherein dwelleth righteousness" seems to have gripped very widely in all lands the more serious of the young people of the world to-day, and in this there is great hope. May God's people of all the world become imbued with a new confidence in Him who said "I am the light of the world: he that followeth me shall not walk in darkness but have the light of life," and may they have faith and courage to follow.

LANCASTER, PA.

II

POST-WAR LABOR PROBLEMS

HORACE R. BARNES

"Business is business, but men are men,
Working, loving and dreaming;
Toiling with hammer, brush or pen,
Roistering, planning, scheming.
Business is business, but he's a fool
Whose business had grown to smother
His faith in men and the Golden Rule,
His love for friend and brother.
Business is business, but life is life,
So we're all in the game to win it.
Let's rest sometimes from the heat and strife
And try to be friends a minute.
Let's seek to be comrades now and then
And slip from our golden tether.
Business is business, but men are men,
And we're all good friends together."

So has the poet expressed the real reason for our post-war labor problems. We have indeed forgotten how to be "good friends together." The most serious heritages from the war, and the chief hindrances to the settlement of our national and international problems are the hatred, the jealousy, and the greed evidenced on every hand.

We are either unwilling or unable to see the other man's viewpoint. Our horizon of life is limited by our backyard fences. We have a most provincial philosophy of life, especially as it relates to those not in our "inner" circle. Truly we need more men of a national mind—yes, of an international mind. Apparently the late war destroyed all sense of values, and we are endeavoring to create new valuations. New economic lines, as well as new political lines and new geographical lines, are being drawn. There is a real need for far-seeing men, so that this new economic

stage will be reached by a process of economic evolution and not by a process of economic revolution.

The most important economic problem of the day is the problem of distribution. This is true whether you consider distribution as we shall in this paper, in its true academic meaning; viz, the apportioning to the various factors in production of their respective shares; or whether you consider distribution in its marketing aspects. Our first definition includes the problems of rent, wages, interest, and profits which are the returns given the productive forces, land, labor, capital, and the entrepreneur. Around these four problems are centered the labor problems of the world.

It is because men teach and live a price economics rather than welfare economics, that we are faced with present conditions. Money has become for many an end in itself, rather than simply a means to an end, and labor, as defined in this paper, is not alone in his guilt in this viewpoint. The responsibility for leadership for placing the proper valuations is largely ours. Our religion becomes a mere mockery if it fails to practice the doctrine that we are our brother's keeper. Our educational system becomes a mere husk if we turn out, somewhat in the fashion of a coffee grinder, a mass of half-baked highbrows with simply a bread and butter viewpoint of life. Our political life becomes a mere bagatelle when men persist in selling their birthright for a mess of pottage. Our social life becomes a mere sham if we ignore our influence, either direct or indirect upon others, and the scenes of Belshazzar's feast which are constantly being reproduced to-day, will lead to the same results. Our business life becomes a mere marathon for the almighty dollar, if men forget or ignore what is value.

We must rewrite Economics in terms of Man. We must remember that the wealth of any nation is a product of its natural resources times its human resources; and that the more important of these is human resources. We must learn to teach and to live a welfare economics.

In attempting to make a study of so broad a topic, one is awed by the vastness of the task, and by the impossibility of scratching even the surface in the short time allowed for the presentation of a paper. Therefore, it is necessary that we limit ourselves to certain phases of the topic, in order that we may, at least, approach the intensive method of treatment.

We will confine ourselves to labor in the United States, the laborers being the wage-earners and not the salaried employees. The former include "persons receiving money or its equivalent because of manual, mechanical or clerical labor service, paid according to a stipulated scale at frequent intervals and under conditions which make it customary to make deductions for short periods of time lost." The salaried employees include "persons receiving money or the equivalent because of responsible, supervisory or directive labor service, paid according to a stipulated scale at infrequent intervals and under conditions where it is not the custom to make deductions for short periods lost."

A current discussion of labor conditions in our country to-day cannot ignore the Communistic attempts made by the red forces.

One of the most striking effects of the war, from whatever angle viewed, has been the situation in Russia during the past few years. Perhaps the most sinister influence of this situation is the work of the "Reds" in attempting to overthrow existing political institutions by the process of "boring from within" in labor circles. Although certain far-seeing individuals and certain organizations like the American Legion and the United Mine Workers of America have been cautioning the public against these activities, the majority of us go on our way rejoicing, apparently believing in a literal interpretation of the Biblical verses—"Take no heed for the morrow." It is well worth the time of any community to thoughtfully and sanely consider this question, and it is especially important for such a community as

our own to pause and view such a condition. We of this community are apt to underestimate the seriousness of the problem due to the conservatism of a people who for the most part are of a different blood, than that flowing through the veins of the modern red, and due also to the fact that we do not have any considerable number of foreigners employed in the industries of this county.

The first attempt being made by the red forces, under the direct supervision of Moscow, in their contemplated conquest of the American continent, is directed at the United Mine Workers of America. The Communist organization on this continent numbers more than one million members, adherents and sympathizers, scattered in every state and province of the United States and Canada. Of this number more than six thousand are active leaders and lieutenants, and all are actively engaged in the attempt to import Bolshevism and Sovietism to this country. The chief points in this revolutionary program which the Communists are aiming, not only at the United Mine Workers of America, but also at all labor, are:

- " 1. The overthrow and destruction of the Federal, State and Provincial Governments, with the elimination of existing constitutional forms and foundations.
- " 2. The establishment of a Soviet dictatorship, absolute in its exercise of power, owing allegiance to and conceding the authority only of the Communist, or Third International, at Moscow, as a "governmental" substitute.
- " 3. The destruction of all social, economic and political institutions as they exist at this time.
- " 4. The seizure of all labor unions through a process of "boring from within" them, and utilizing them as a strategic instrument in fulfillment of their revolutionary designs upon organized and constitutional government.

- "5. The invasion of the United Mine Workers of America, with the ouster of its present officials and leaders and the substitution of a leadership of Communists, that it may be used as an instrumentality for seizing the other labor unions of America, and for eventually taking possession of the country.
- "6. A well-organized movement is being promoted within the four railroad brotherhoods and sixteen railroad trade unions to amalgamate all railroad workers into one "departmentalized industrial union," controlled by a single leader of Communist principle and affiliation, and owing allegiance to the Communist organization.
- "7. The seizure of the American Federation of Labor, with the ouster of its officials and through such seizure gaining control of all its affiliated units and trade unions.
- "8. The conversion of all craft trade unions with single units of workers within an industry known as "industrial unions" with coördination under a super-Soviet union owing allegiance to, and accepting the mandates of, the Communist International, at Moscow.
- "9. Through conquest and subjugation of the labor unions and conversion and mobilization of farmers and other related groups, the overthrow of existing institutions, and the creation of a condition similar to that which now prevails in Russia."

At least three times within recent years the Bolshevik leaders at Moscow have attempted armed insurrection and revolution in the United States. They occurred in 1919 with the steel strike; in 1920 with the "outlaw" switchmen's strike; and in 1922 in the railroad and coal strikes.

In the unions the reds have recognized an opportunity to get into close contact with the laboring class, and imbue them with hatred and hostility toward the existing order of

things. Therefore, the members of such Communist parties as the Communist Party of America, the Workers Party of America, the Trade Union Educational League, and the Friends of Soviet Russia, are constantly becoming members of trade unions with the hope of gradually absorbing them as a part of the Communist revolutionary movement.

The program of action of the United Communist Party as accepted by the Communist Party of America in the convention at Woodstock, N. Y., in 1921 is as follows:

"The United Communist Party considers as one of the most serious and immediate problems the question of the best method of breaking up the bureaucratic control and transforming the union structure into a machine of revolutionary action. The United Communist Party confirms the present necessity of militant workers remaining with the large mass of organized workers, regardless of the reactionary aims of the unions and by determined and co-ordinated strength, turning these unions to the revolutionary cause. The United Communist Party section of the Communist International, is the instrument for that coördination of the revolutionary work within the unions."

During the annual meetings of the American Federation of Labor held at Portland, Oregon, in October, 1923, the attempts of the "Reds" to gain control was very marked, the friends of Soviet Russia accusing Mr. Samuel Gompers of "sabotaging Soviet Russia." It is interesting to note that this same convention took the following action, which is a direct blow at the Communists: (1) It opposed recognition of Soviet Russia; (2) it expelled William F. Dunne; (3) it rejected the Labor Party idea; and (4) it rejected the "amalgamation," *i.e.*, the One Big Union Idea. However, the battle has just begun, according to the Radicals who will continue their attempts to enlist the sympathy and support of clergymen, college professors, the wealthy classes, as well as others in their battle against our sacred American customs and institutions. Inasmuch as they are working largely through labor, and due to the seriousness

of the avowed aims this certainly is the most important effect of the Great War upon Labor. This menace of the "Reds" may be considered a post-war problem. It is the opinion of the author of this paper that our other labor problems are not new, but that they have been augmented by the war.

One of these has to do with the "open shop." During the war labor held the strategic position, and sabotage, obstruction and "slacking on the job" were found on every side. With the signing of the armistice the agitation for slacking and sabotage continued, and the employers were forced to turn from the closed shop plan to the open shop. The success of this plan is attested to by the Associated Industries organized by the employers to take in and cover all industries in eastern Washington and Northern Idaho, including the big lumber and logging camps of northern Idaho.

So successful did the Associated Industries prove in Spokane that similar organizations have been formed throughout the west generally. Employers have found it of advantage, as have also the reliable and loyal workingmen and women. The system is fair, and those who want to work are given work, regardless as to whether or not they belong to a union, and are advanced according to their individual ability and efficiency.

The American Federation of Labor has been vigorously combating the open shop plan, but it must recognize that it has been forced upon the employer by the Red control of the Communist who has driven the employer to a method for self-protection. Men of the Northwest believe that, "if ever the time comes when the whole citizenship, regardless of occupation or calling, is forced to join hands to banish Communism from the land, the loyal workmen of the Pacific Northwest, now employed under the open shop plan, will be found right in the front ranks of the fight."

Statistics prove that the war had a very marked effect

upon the membership of trade unions, and also greatly strengthened the position of labor. The history of trade-union membership in the United States since 1897 may be divided into four distinct periods: (1) From 1897 to 1904, the membership increased from a half million to over two millions every year in this period showing an increase. (2) From 1904 to 1910, trade-union membership oscillated around the 2,000,000 mark, showing no trend either upward or downward. (3) Beginning in 1910, a pronounced upward movement became manifest. From 1910 to 1913 the membership of American trade unions rose from 2,000,000 to nearly two and three quarter millions. This movement was reversed in 1914 by the beginning of the industrial depression and by the outbreak of the Great War. By 1915, trade-union membership had fallen to approximately two and one half millions. (4) In 1915 a great upward movement began. This movement did not slacken with the Armistice, but continued in full force until 1920, at which time the number of trade unionists was almost 5,000,000.

In 1910, the membership of American trade unions was 5 6/10 per cent. of the gainfully occupied persons; in 1920, it was 12 per cent. of the number of gainfully occupied persons.

But far more important than the numerical strength is the political activity of Labor. In a recent discussion of the part which Labor expects to play in the national campaign of 1924, Mr. Samuel Gompers stated:

"Almost every holder of public office in America is recorded by labor as he has been a servant of the people or a tool of private interest." He adds: "The American Federation of Labor will proceed to its work in an orderly manner without confusion, without doubt as to its objective, without any purpose save the purpose to serve the people of our country."

The same authority is responsible for the following statement:

"Labor will send representatives to the national conventions of the two great parties to press the following propositions, if possible, to an issue:

"(1) A constitutional amendment prohibiting child labor.

"(2) A constitutional amendment providing that when the Supreme Court declares a law unconstitutional, if congress reenacts it by a two-thirds majority, 'the court will have no further power to declare it unconstitutional.'

"(3) A restriction in the use of the injunction between parties to a labor dispute. On this subject Mr. Gompers says: 'Labor will seek to secure a restriction of the use of the injunction in industrial disputes. Labor holds that the injunction should not be used in industrial disputes where no injunction would lie if no such dispute existed. We hold that the injunction as now used is without authority of law or the Constitution, that it is purely a usurpation on the part of judges and that it is a critical and intolerable invasion of guaranteed civil rights.'

"(4) The repeal of the Transportation Act of 1920 creating the United States Railway Labor Board.

"(5) The repeal of anti-combination and anti-conspiracy laws."

Here indeed is an important political problem of our present labor situation, and even though this group may be a minority group, there is always the possibility of its having the balance of power.

One of the most important influences exerted by the war upon our industrial life was the unsettling of the ratio of population between city and country, largely due to the insistent demand for quantity production.

For the first time in our history, January, 1920, reports show more than half of the population of this country living in cities and villages of more than 2500. To be sure this figure represents the peak of population concentration and shortly thereafter there was an exodus from many of our cities, but there is every reason to believe that modern integration of industry and geographical specialization will

continue to cause the concentration of labor in the manufacturing industry to the handicap of agricultural. A serious aftermath of the war is the wanderlust not only of the ex-serviceman, but of many of us. The former farmer lad is not willing to return to quiet life of the rural districts. Small towns are considered by you and by me as good places to which we'll return when we reach our three score and ten. We look upon them as a sort of adjunct to the cemetery—one step removed. Here again we have another problem worthy of an evening's discussion, and in passing must content ourselves with merely calling attention to the social and economic problems of the city.

The standardization of machine parts and the increasing number of widely scattered automatic machines encourages the wanderlust tendency of many. Even a very green laborer can quickly learn his task on many an automatic machine. The per-capita cost of labor turnover on the 1920 basis of pay ranged from \$25 to \$100 per man in the more efficiently organized automobile plants, this cost including the pay of the beginner and his instructor, the overhead on the machine, and allowance for spoiled work. A survey of certain large plants shows that 70 per cent. of the employees can be fitted into their jobs in three days or less. As one author has put it "the worker may be a wood-cutter or harvest-hand this month, and a producer of automobile parts the next. If of a roving disposition, in a single year he may can salmon on the Pacific Coast, pour cement on an irrigation dam in Idaho, mill flour in Minnesota, cut pearl buttons in Iowa, mould iron in Ohio, weave silk in Jersey, and make rubber tires in New England." This may be an exaggerated statement, but the transfer of skill from man to machine aids the nervous restless spirit of the day, and also will affect wages among automatized industries. This spirit of restlessness is furthered by the dreadful monotony of the machine work which seems to be making mere automatons of a great number of our people.

Another modern labor situation which has been greatly strengthened by the war is the increasing number of women employed in industry. Until quite recently housework was the chief economic activity of untrained women without means. To be sure some girls went into stores, offices, laundries, etc., but many of the more important factory-industries did not welcome women. The great feminist move upon machines did not really begin until the war reduced the man-power available for machine labor. We have time for mere mention of this phase of our labor problem, but one can see at a glance the effect of this great entrance of women into machine industry, upon the supply of domestic servants, and upon domestic-service-wages; and upon American life in general. Especially marked will be the influence upon homes, children, and our social standards.

We cannot conclude a discussion of current labor problems without making brief mention of wages, hours, and employment, respectively.

The war-time changes in wages were so great both in the United States and abroad, that it is essential to take into consideration the gains made since 1913 to the latest available figures. A few typical cases will be cited to show the trend of wages.

The average weekly wage for male wool sorters was \$14.97 in 1914, according to the United States Bureau of Labor Statistics. In 1920 the average weekly wage was \$41.90.

Bulletin No. 345 of the United States Bureau of Labor Statistics issued August, 1923, quotes statistics which show that "full-time weekly earnings for the Cotton Goods Manufacturing Industry were 192 per cent. higher in 1920 than in 1913, and 105 per cent. higher in 1922 than in 1913, which indicates a drop of approximately 30 per cent. from 1920 to 1922, but still leaves the weekly earnings more than twice as high as in 1913." The same report states "that average earnings per hour in 1920 were three and one

fourth times the earnings in 1913, while in 1922 they were still two and one half times the earnings of 1913. The decrease in hourly earnings between 1920 and 1922 was 31 per cent."

"In the past ten years," reports the United States Coal Commission on the Anthracite Industry, "labor costs in the production of fresh-mined coal have risen from \$1.56 a gross ton in 1913 to \$4.12 in the first quarter of 1923, the cost of supplies from 35 cents to seventy-one cents, and general expenses from 32 to 92 cents. Labor cost bears about the same relation to total mine cost in 1923 (viz. 71.7 per cent.) as in 1913 (viz. 70 per cent.)."

This same report states that "many of the families of the miners' helpers or laborers have a very uncertain and inadequate income. These families, often large, are frequently in economic stress."

Other authorities writing in the same vein as the above include The Federal Industrial Commission, which estimates "that more than half of our workers do not receive enough for food, clothes, shelter and old age"; and Mr. George Soule who states that recent statistical studies show "that the real wages of American workers were less in 1919 than in 1899."

A conflicting statement is made by the National Industrial Conference Board, an agency of the Manufacturers, which states that the "average actual weekly earnings of male workers increased from \$11.11 in September, 1914, to \$28.70 in March, 1920, which was a rise of 176 per cent."

The above quoted cases are indicative of the difficulty in securing data.

The problem of working hours is very closely related to the problem of wages. Indeed any reduction in working hours per day calls for a readjustment in the basic rate per hour. This must be shared by both the employer and the employee. Both these parties as well as the third party,

viz, the public, must be educated to the concept of a fair working day, the need for maximum production, the problems of the leisure hours, and many other conditions relating to hours of employment.

To date our Federal Government and several of the states have passed enactments providing one day's rest in seven. However, only the statutes of Massachusetts, New York and Wisconsin apply to factories and mercantile establishments generally, and exclude numerous classes.

The laws of Congress and the other states on this subject are narrowly restricted.

The practical consequence of such a law in the case of the really continuous industries is to enlarge the working force by one sixth so that all may have one free day a week and at the same time the establishment be kept fully manned.

The advantage of a weekly day of rest even from the material standpoint of production was made apparent by the inquiries of the British health of Munitions Workers' Committee, which in the midst of the war reported:

"If the maximum output is to be secured and maintained for any length of time a weekly period of rest must be allowed. Except for quite short periods, continuous work, in their view, is a profound mistake. On economic and social grounds alike this weekly period of rest is best provided on Sunday."

One illustration as to the relationship between hours and wages will suffice.

In making the change from the twelve-hour basis to the eight-hour basis the United States Steel Corporation found an adjustment of rates per hour wage was imperative. A man receiving 40 cents per hour would receive \$4.80 per day on his twelve-hour shift, whereas on an eight-hour basis at the same rate he would lose $33\frac{1}{3}$ per cent. or \$1.60 per day, making a daily wage of \$3.20. The United States Steel Corporation met this situation by reckoning the eight hour day on the basis of a ten hour day. This has

the effect of a 25 per cent. increase in the hourly rate. In other words, the laborer who received \$4.80 for a twelve-hour day at 40 cents per hour, now receives \$4.00 for eight hours of work, or an hourly rate of 50 cents instead of 40 cents.

This method divides the expense between the employer and the employee and while the worker receives less per day, his hourly rate has been increased.

Someone has said: "There are three great Fears that darken the lives of men. They are the Fear of Ill-Health, the Fear of Unemployment, and the Fear of Want in Old Age," and "the most baffling of these is Unemployment."

Unemployment is an ever reoccurring problem. Indeed we have unemployment with us just as truly as "the poor we have always with us." No doubt the frequency and the age of this industrial disease have blinded the minds of many people to the seriousness of this problem. The Great War "cracked the cake of custom" in many ways, and it has aroused us to the economic waste and to the spiritual waste of unemployment. During the recent depression, 1920-1922, 4,000,000 workers were idle through no fault of their own.

Unemployment is a great breeder of labor unrest. Mr. Whiting Williams, a former Vice-President of the Hydraulic Pressed Steel Company, deliberately went to work as a laborer in order to learn what was on the worker's mind. He writes: "When we regularize industrial processes and when we make it possible for men to get out of their daily jobs, the same sort of satisfaction that keeps you and me going on ours—in the overcoming of difficulties and the solving of problems and getting into our souls our sense of worth and a certain amount of recognition from our friends—then we are going to find men desiring less and less of these strange Utopias that worry us and trouble us and make us wonder what kind of minds these men can have."

The Cleveland Garment Industry has solved the problem of unemployment by so standardizing their industry that they can give their employees at least forty weeks of work each year. For the period of idleness the workers receive one half of their minimum wage payable from a shop fund.

Mr. Ernest G. Draper, president of the American Cresoting Company and a member of the Committee on Industrial Relations of the New Jersey State Chamber of Commerce states that "unemployment can undoubtedly be reduced, first, by attacking the problem in a personal way thru the efforts of individual employers, and secondly, by attacking the problem in a public way."

In this paper we have simply attempted to call attention to some of the chief labor problems of the day. An interesting discussion of the possible solutions of the various problems could be given if time permitted.

Unemployment insurance, compensation acts, employee ownership, shorter hours, more wages, and many other solutions have been suggested and tried. Although it is not our purpose in this paper to discuss the various solutions of our labor problems, it might be said in passing that no solution will prove adequate unless the three classes involved, viz, the employer, the employee, and the public are able to appreciate the motives and viewpoints of each other. These motives must be social and not individualistic.

Man works for reward. Some will disagree with this and there is no doubt a higher motive for working. But the fact is that the hope of reward has been the backbone of church membership, of saving money, of studying, indeed of all forms of man's activities. Even with the offer of reward, many people continue to discount the future and in the words of Bohm-Bawerk 'enjoy a present pleasure more than a future gain.'

In short men must be paid according to production, and in order to increase production we must train everyone to be more efficient. Our country is too full of men and women

who have not been trained or educated to use their hands or their brains effectively. Put the man where he can do his best work in the best way for the best pay, and there will result more satisfaction and content for the man and more profit for society.

We have maintained the thesis that distribution is our greatest economic problem. At the source of this problem lies the quantitative question of how to produce more in order to increase the shares which are apportioned to wages, to interest, to rent, and to profits. Waste in its many aspects is one of the great faults. If we intend to attempt to better our economic life through the solution of the problems of distribution, we must stop scratching the surface and dig through to the roots. Too much time has been devoted to effects. It is high time we worked through to causes. Labor problems must be solved through a comprehensive solution of all distributive problems. These should not be considered without solving productive problems. The child of the parents Production and Distribution is Waste. He is indeed a prodigal son.

Mr. Frank A. Vanderlip has clearly expressed our sentiments in the following words: "Increased pay affords no relief to the wage-earning people from the burdens of wasteful production, for every increase in wages means an increase in living costs to the entire population. The only way to better the condition of the millions is to organize more effectually the forces of production, so that output may be increased."

The God of Take is the great barrier to the solution of our labor problems. We must help to usher in a new day. It will dawn with the Creed of Give blazoned across the horizon. That questionable intangible asset known as goodwill, must be given a new valuation. It must become a living, vital asset in our life. Some interpret it in terms of the Golden Rule. Justice Wright in his decision in the case of the Bucks Stove and Range Company vs. the American

Federation of Labor said: "Good-will is nothing more nor less than the realization upon the part of the public that they can get a service that is worth while from a business organization. A business, be it mercantile, manufacturing, or other, which has for a long time been successfully operated and developed, possesses a greater value than a like business newly launched, although the latter be exactly equivalent with respect to stock, equipment, moneys, and all other physical possessions; the basis of the excess in value of the one over the other is termed the 'good-will,' and it is the advantage which exists in established trade relations not only with helpful customers, but with the trading public in general and the advantage of an established public repute for punctuality in dealing, or superior excellence of goods or product. Finally in the last analysis, a good-will when it exists, is one return for the expenditure of time, money, energy, and effort in development. It is a thing of value in the sense that it is a subject of bargain and sale, oftentimes of a value which exceeds all physical assets taken together; in order that it may possess exchange value, it may be property; when it does possess exchange value, property it is.

In a well-known investigation made by the Wisconsin State Railroad Commission, President Beggs of the Milwaukee Railways, testified that his "street-car bonds were sold below par because of the ill will of the public."

Good-will is to be our most important result of production. In our new scheme of distribution this product will be produced by a labor and a capital termed Service. The prodigal son Waste will change his creed from take to *give*. This involves more than talk. Service is neither talk, printer's ink nor mere promises. It is doing things for others in recognition of your moral obligation to do more than the letter of the law. It is spiritual.

"What doth it profit a man if he gain the whole world and lose his own soul?" "What doth it profit capital or labor if it gain the whole world and lose its own soul?"

LANCASTER, PA.

III

EARLY OCCURRENCES OF THE FAMILY NAME DELONG IN EUROPE AND IN AMERICA

IRWIN HOCH DELONG

The family name DeLong is a partially Anglicised Germanic name, consisting of two elements: (a) the Germanic definite article 'de' = the English 'the'; and (b) the adjective 'lang.' The latter was Anglicised as 'long.' The name means 'the long fellow' or 'the long one.' Cf. page 74 of my article in *The New York Genealogical and Biographical Record*, January, 1922. In my own line the translation was first made by my father Adam B. DeLong, in the year 1873. A collection of the autographs of my paternal ancestors, reproduced below, and the ledger of my grandfather Aaron Delang kept by him from the year 1854 to the year 1872, the latter being the year in which he died, is the proof of this statement. In 1873 my father, who it seems kept the books after the death of my grandfather, made his first entry, writing the name as follows: DeLong, and not Delang as my grandfather invariably, throughout his life, wrote it. In November 1922 my father gave me this book and it is now in my possession.

In the article referred to above I also made this statement: "The earliest known occurrence of it [*i.e.*, the family name in question] as a family name is in the *Göttingen Urkundenbuch*: Giseke unde Tyle de Langen, 1366."

The name Delange (variants: Delanghe, Delangh, DeLange, Delang, DeLang, etc.) is the Low German equivalent of the High German: *der Lange*. Other Low German names of like formation, for example, are: *de Groot* (= High German, without the article: *Gross*); *de Jong* (= High German, without the article: *Jung*; partially Angli-

cised in this country as: *De Young*. See the Easton, Pa., Directory, 1920, in which the name occurs at least six times); *de Swart* (= High German, without the article: *Schwarz*; translated into English: *Black*); *de Witte* (= High German, without the article: *Weisse* or *Weiss*; Anglicised sometimes as: *Wise*, at other times translated: *White*); *de Boer* (= High German, without the article: *Bauer*). Cf. on the above J. Jabusch, *Bildung und Bedeutung der deutschen Eigennamen*, etc., Norden, n.d., index. To this may be added, as an additional example, the name: *de Wolf*. Others might easily be added.

The Germanic names of such formation are of early origin and moreover they are very numerous. Heintze-Cascorbi, *Die deutschen Familiennamen*, etc., 4th ed., Halle, 1914, page 40, presents the following names found in early documents: "Hermann der Perchmayster" in a Marburg document of the year 1290; "Hermann der Amman," "Schechel der Mawter" (Mautner), "Nicla der Schreiber," all of these are found in the fourteenth century and in the same document in which the first is found. Further he mentions "Huch de smet," and "Schrift de kremere" (*Göttingen Urkundenbuch*, ca. 1383). Then he adds: "Bei dem Uebergang zum Familiennamen fiel zunächst der Artikel, wenn er nicht schon vornherein gefehlt hatte, regelmässig fort. So bietet das *Göttingen Urkundenbuch* neben den vorhin erwähnten Huch de smet und Schrift de kremere in demselben Schrift stück aus dem J. 1383 Eckel Smet und Hermann Kremere. Nur in ganz vereinzeltten Fällen ist der Artikel stehen geblieben, z.B. in *de Pottre* (= Töpfer), *de Boer* (spr. Bür)." Another example, in which the article was retained, though this is not mentioned here, is the name *DeLangh* (now *DeLong*), as is clear from what has been said above with reference to this particular name, for it too occurs in the *Göttingen Urkundenbuch*, though somewhat earlier, in the year 1366.

The Germanic names with the Low German article 'de' are very numerous. Winkler, *Geslachtsnamen*, presents and discusses between 700 and 800 such names, as a mere reference to the index of his work shows.

The name DeLong in its High German form occurs still earlier than the year 1366, the year in which is found its earliest occurrence in its Low German form.

The main purpose of this article is to do two things: (1) to present these early occurrences of the family name DeLong in its High German form together with the references to the sources; and (2) to present early occurrences of this name in its Low German form in this country together with the references to the sources. The sources of course are European and American sources.

I

EARLY OCCURRENCES IN EUROPE OF THE FAMILY NAME DELONG IN ITS HIGH GERMAN FORM

There are nine names in the first list. They fall within the years 1145-1329. The following are the names and the sources:

1. ULRICH DER LANGE or LANG, 1145 (*Urkunden der Abtei Zürich*, No. 45). Cf. Wilhelm Tobler-Meyer, *Deutsche Familiennamen nach ihrer Entstehung und Bedeutung*, etc., Zürich, 1894, page 9f.

2. DOMINUS REINOLDUS dictus¹ DER LANGE, 1261 (*Confl. ap. Husb. Fontes rerum Germanicarum*, ed. Böhm, Stuttgart, 1843-68, Vol. III, page 122).

3. JOHANNES dictus LONGUS prece, 1275 (*Urkundenbuch der Stadt Basel*, bearbeitet durch Rudolf Wackernagel und Rudolf Thommen, Basel, 1890ff., Vol. II, page 159). In 1278 his name appears as *Johannes der*

¹ "Wenn dictus vor einer Personenbezeichnung steht, so kann diese ohne weiteres für einen Familiennamen genommen werden." (*Socin*, page 549; so also *Anz. f. schweiz. Gesch.*, X, 35.)

Lange (*ibid.*, Vol. II, page 258); in 1285 as *Johannes dictus Lango* (*ibid.*, Vol. II, page 501); in 1292 as *Johannes dictus der Lange* (Trouillat, *Monuments de l'histoire de l'ancien évêché de Bâle*, Pruntrut, 1852-57, Vol. II, page 411); in 1300 as *Jo. dictus Lange* (*Urkundenbuch der Stadt Basel*, as above, Vol. III, page 514); and in 1290 as *Johannes Longus* (*Liber Censuum domus sancti Leonardi Basiliensis civitatis, in civitate et extra civitatem*, 1290). Ms. mit Nachträgen aus dem XIV Jh. [Das Cartularium des Stifts St. Leonhard von 1295 ist ins Basler Urkundenbuch aufgenommen].

4. DOMINUS CHUONRADUS MONACHUS LONGUS MILES, 1282 (*Urkundenbuch der Stadt Basel*, etc., as above in No. 3, Vol. II, page 378); in 1299 his name appears as *her Chuonrat der lange Munich ein ritter* (*ibid.*, Vol. III, page 472).

5. H. dictus DUR LANGE, 1290, Reinach (*Liber Censuum domus sancti Leonardi Basiliensis civitatis*, etc., as above in No. 3).

6. KUENI DER LANGE, 1290 (*Liber Censuum*, etc., as above in No. 3).

7. HEINRICH DER LANGE ze der oberun Lindun, 1291 (*Urkundenbuch der Stadt Freiburg im Breisgau*, hrg. v. H. Schreiber, Freiburg, 1828ff., Vol. I, page 47).

8. ALBREHT DER LANGE, 1294, Freiburg (*Zeitschrift für die Geschichte des Oberrheins*, X, 250). The same individual is referred to as *her Abreht der Lange*, 1298 (*Die Urkunden des hl. Geist-Spitals zu Freiburg i. B.*, bearbeitet von A. Poinson, Vol. I, Freiburg, 1890, page 36). Further, in a Latin record, as *Albertus dictus Lange*, 1298 (Neugart, *Codex diplomaticus Alemannie et Burgundiae transjuranae*, St. Blasien, 1791-95, Vol. II, page 1060).

9. HEINRICH DER LANGO, 1329, Lampenberg (*Akten des Klosters Schöenthal. Zinsverzeichnisse von 1329*. Ms. im Staatsarchiv zu Basel). He is also referred to in the same document as *der Lange*.

The foregoing facts, from 2-9, have been taken from the work by Adolf Socin, *Mittelhochdeutsches Namenbuch nach oberrheinischen Quellen des zwölften und dreizehnten Jahrhunderts*, Basel, 1903, page 427. By consulting the index of this work, "Entsprechung heutiger Familiennamen," page 778ff., sub *Lang*, additional material on the family name in question, that is with reference to its occurrence, may be found. As the title of this work indicates with sufficient clearness, the work is based upon original sources.

The material presented above shows clearly that in the sources used by Socin the family name *der Lange* occurs as early as 1261. The period of time within which occur the eight names, numbered in the foregoing 2-9, is the period from 1261-1329. According to No. 1, the name occurred as early as 1145.

Interesting and important to note is the fact that when the record is in Latin the article "der" may and does at times fall away, while the adjectival part of the name is retained in its inflected German form as in the case of number 8, where the "der Lange" appears in a Latin record as "Lange"; in the case of number 3 the German article "der" is however retained before "Lange" in the 1292 Latin record, whereas in the 1275 Latin record the German article is dropped and the adjectival part of the name is translated into Latin so that the name appears neither as "Lange" nor as "der Lange" but as "Longus." In the 1300 Latin record the name appears as "Lange."

The Latin language itself has no article, as is well known. For this reason in a Latin record where the names are translated into Latin, it is of course not possible to tell on the basis of the record itself by itself whether the original name was "der Lange" (or "DeLange") or "Lange," for in either case the name in Latin would become "Longus." However on general linguistic grounds there can be no doubt that originally the Germanic name "Lange" or "Lang" was in every case first "der Lange," then later

"der Lang" (= the Low German "de Lange," "de Lang"). This fact it is important to bear in mind in connection with the study of this name, particularly when the records or sources are in the Latin language, a fact which stands forth clearly in the presentation of the foregoing documentary records.

II

EARLY OCCURRENCES IN AMERICA OF THE FAMILY NAME
DELONG IN ITS LOW GERMAN FORM

The early occurrences of this family name in its Low German form, in America, are found in New York. There are seven names in this list and they fall within the years 1653-1724. Many more occurrences might be listed, especially for the latter half of this period. The following are the names and the sources:

1. Jacobus deLangh, 1653, New Amsterdam (?), N. Y. (Minutes of the Court of Burgomasters and Schepens 1653-1655, in Records of New Amsterdam from 1653 to 1674, ed. Berthold Fernow, Vol. I, page 75).

2. Claes de Langh, 1655, "serjeant," New Amsterdam, N. Y. (*ibid.*, page 409). In a "Tax and Contribution List, raised in 1655, to defray the debt for constructing the city defences," printed in Valentine's *History of the City of New York*, New York, 1853, pages 315-318, which list is said to embrace "all the taxable inhabitants of the city at that time," appears on page 318 the name: Claes DeJongh. This raises the question, since the date, the place of residence, and the first name, are the same, whether we have to do here with the name "de Langh" or with the name "de Jongh." The one or the other may be a misreading of the original manuscript list. The name "DeJongh" is known to have occurred quite early in New York, as for example, in Pearson, *Settlers of Albany Co., N. Y., 1630-1800*, where it occurs as follows: "Pieter Cornelisse DeJongh, 1659."

3. Jacob de Long, 1655, New Amsterdam, N. Y. (*ibid.*, pages 415 and 418f.).

4. Sieur de Langh, 1655, Holland, to whom, it is claimed, half of passage money was paid by Aryaen Woutersen and his wife (*ibid.*, page 400).

5. Jacob DeLange, 1657, "merchant at Bemster in Holland" but also a property owner in New Amsterdam (Dutch Records in the City Clerk's Office, New York, in the Yearbook of the Holland Society of New York, 1900, pages 162f.).

6. Jacob Jansen DeLange, 1662, Wildwyck [Kingston], N. Y. (See my article, "Jacob Jansen van Etten, 1663,—Otherwise Known as Jacob Jansen DeLange," in *The New York Genealogical and Biographical Record*, January, 1922, pages 70ff.).

7. In a footnote to my article in *The New York Genealogical and Biographical Record*, referred to above under number 6, I called attention to the fact that my paternal ancestor *pjeter delangh* came from the Hudson Valley, N. Y., to Pennsylvania sometime it would seem between June 30, 1730, and June 27, 1738. The following facts, hitherto unpublished, are from the New York period of his life:

(a) On the fifth of August, 1724, Jacob Webber, of the High Lands, in the County of Ulster, and Anna Elisabeth, his wife, Eva Maria, Eva Elisabeth, their daughters, and Peter Delange, the husband of Eva Elisabeth, gave a deed to Zacharias Hoffman, of Shawangunk, in the county aforesaid, and the Province of New York.

(b) On the sixth day of August, 1724, Jacob Webber, of the high Lands, Anna Elisabeth, his wife, and Eva Maria, Eva Elesebeth, their children, and Peter delange, husband of Eva Elesabeth, all of the same place, in the County of Ulster, in the province of New York, gave a deed to Zacharias Hoffman, of Shawangonck, in the County aforesaid.—These facts I have derived from certified copies of these deeds which are in my possession. I have adhered to the capitalization and spelling of the originals.

I have also found the following baptismal records, including two other records:

- (c) Pieter de Lange Neeltje, b. Mch 14, Antony Preslar
Liesbeth 1726 Neeltje quick

(Ms. Collection in the Library of the New York Genealogical and Biographical Society, marked "N. Y.," Vol. I, page 61.)

- (d) Pieter de Lange Catharina, b. Sept. 18, Ludewig Miller
Liesabeth 1727 bpd. June 24, Anna Marlana
1728

(*Ibid.*, page 73.)

- (e) Johan Jurge Eva Elisabeth, baptism Martin Michael
Mans (?) or 1729, 17 Sunday of Christ
Maus Trinity at quasayk kill Eva Elisabeth, wife of
Eva 1/4 year old Peter Lange

(*Ibid.*, page 80.)

(f) Peter Long mentioned in a list of "The freeholders of the high Lands," Ulster Co., 1728. (*Documentary History of New York*, Vol. III, page 971.)

- (g) Pieter de Lange Hannes, b. April 14, Hannes Nieukirk
Eva Liesabeth 1730 bpd. June 7, 1730, Gerritje, his wife
"at quassaik kill."

(Ms. Collection in the Library of the New York Genealogical and Biographical Society, marked "N. Y.," Vol. I, page 85.)

(h) On June 27, 1738 a warrant was "granted to the said Peter Long, alias DeLong" for 187 acres of land situated at what is now Bowers, Berks Co., Pa. (Patent Book P, no. 4, page 143, in the Capitol in Harrisburg, Pa. See also Deed Book, no. 16, pages 374f., in the Court House of Berks Co., Reading, Pa.). The wife of this Peter Long alias DeLong is Eva Elizabeth. His will, which is written in German, though not by himself, is on file in the Court House in Reading, Pa.

From the foregoing it appears, as stated above, that sometime between June 30, 1730 (see item *g*) and June 27, 1738 (see item *h*) Pyeter Delangh came from the Hudson Valley, N. Y., to Pennsylvania. Moreover items *a* and *b* prove that he was the son-in-law of Jacob Weber, having been married to the latter's daughter Eva Elizabeth as early as August 5, 1724. On the basis of another document it is known that Eva Elizabeth was only 17 years old in 1724. From still another document it is known that Jacob Weber left the Hudson Valley, N. Y., for Pennsylvania at about 1730. Did his son-in-law accompany him to Pennsylvania? The following is the proof for the statement that Jacob Weber left New York for Pennsylvania at about 1730: William Ward of Ulster County in the Province of New York and Margaret his wife both of full age say on September 23, 1751, while under oath, "that they very well remember Andries Volk and Jacob Webbers the First Trustees of the Glebe at or near a place Called Quassaick in Ulster County mentioned in the before written affidavit of Samuel Morell That upwards of Twenty years ago the said Andries Volk and Jacob Webbers removed to the Province of Pensilvania . . ." (*Documentary History of New York*, Vol. III, page 597, in chapter IX: "Papers relating to the Palatines and to the First Settlement of Newburgh, Orange County," pages 539-607).

It also appears that there was a tendency to write the family name as Lange or Long without the Germanic article "De" as in item *c*: "Eva Elisabeth, wife of Peter Lange," and in item *h*: "Peter Long, alias DeLong." He himself however seems to have always written it thus: "pyeter delangh." The following reproduction of his autograph signatures, written at different dates, points in this direction:

(a) *pyeter Delangh* 1753

(b) *pye ber de langh* 1756

(c) *pye ber de langh* 1757

(d) *pye ber de langh* 1759

The dates immediately after the signatures of Pyeter Delangh are the dates when the signatures were written, and the signatures a, b, c, are the same as those shown on Plate I. These dates are not in the originals after these signatures; they are however derived from the wills themselves. They were added to the photograph by the maker of the cut.

Plate I is three superimposed wills (now in the Court House, Reading, Pa.), showing at the end, on the right, the autograph signatures of the testators: Friedrich Kiefer; George Bamgardner; Pyeter Delangh. On the left are shown the autograph signatures of the witnesses to the several wills.

Pyeter's son Michael seems to have made his "mark" in between the family name and his given name. It was the capital letter M (see Deed Book, no. 16, pages 374f., in the Reading, Pa., Court House, or my article in the *Reformed Church Messenger*, August 16, 1923, pages 9ff., entitled: "A Legal Document of Historical and Ecclesiastical Interest") or sometimes MD, as in the Oath of Allegiance, Book D, Vol. I, page 55, now in the library of the Historical Society of Berks County, Pa., 38 North Fourth Street, Reading, Pa. His grandson Michael wrote his name: Delang, as is shown by the autograph entry in his hymn-book. (See Plate II.)

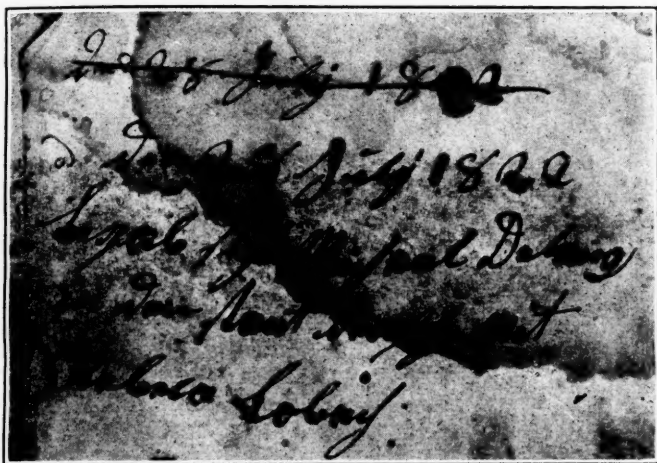
PLATE I. (See page 276.)

June 1757
 1012 ber Delangh
 Martin Burger
 This last we other from
 Left in. With of them to collect my them in
 cleared it with the last day of December in the
 Year of our Lord one Thousand seven hundred and fifty three
 signed before collected from
 and Declared by the People
 Burger in his last will and
 Testament in the presence of us
 the Subscribers.
 18

...not only in the ...
...the ...

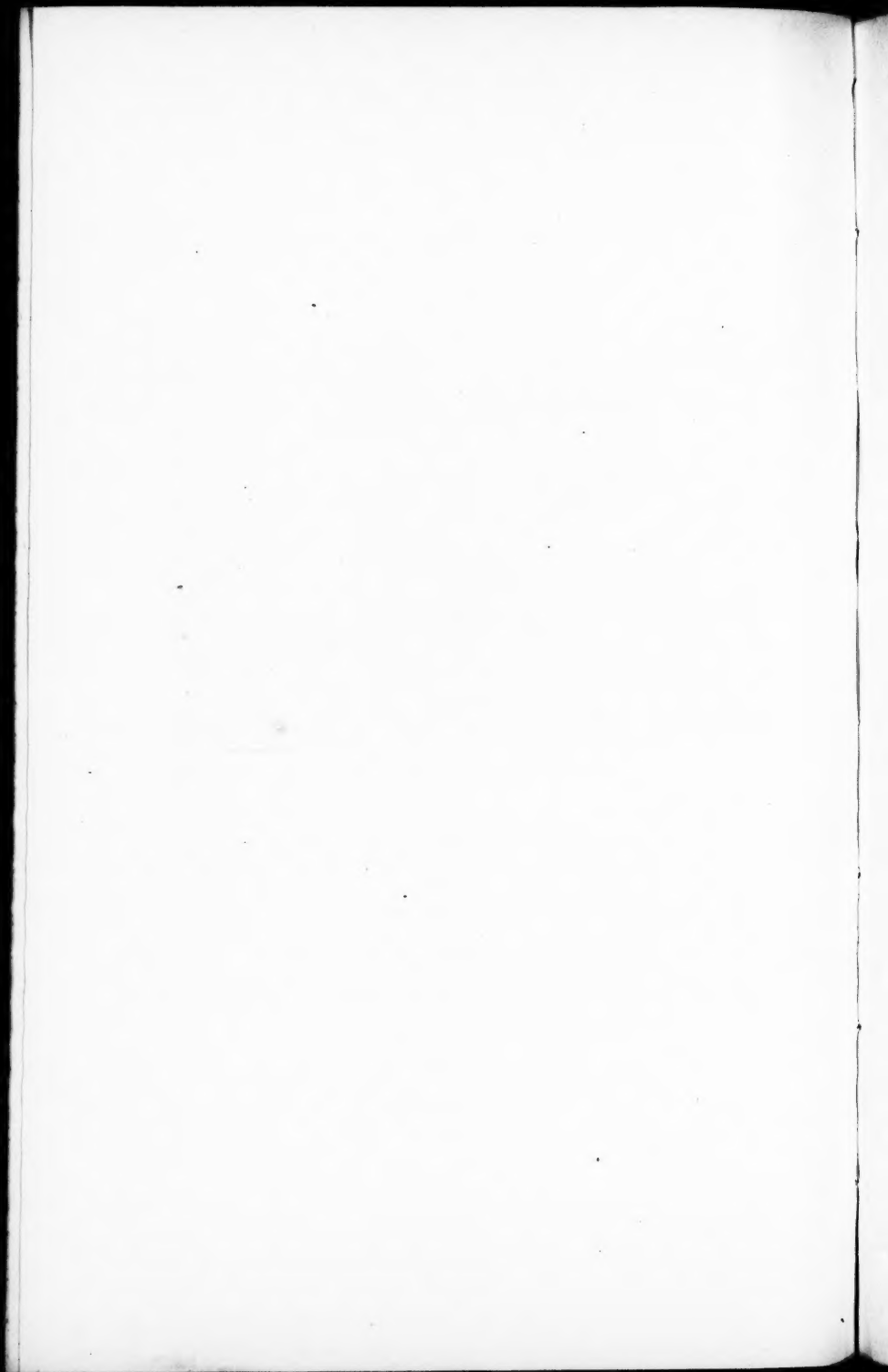


PLATE II.



"Den 28 July 1822 begab sich Michael Delang in den stant der Eh mit Rebeca Lobach."

Michael Delang's hymnbook, in which appears the foregoing entry, made by himself, was purchased by Aaron Richard, Longswamp Township, Berks Co., Pa., after the death of Michael Delang. Aaron Richard gave it to his son Howard F. Richards on February 18, 1900. A few years ago it was given to me by my cousin Alvin DeLong, son of Dewalt (Theobald) DeLong. The title of the book is: "Das Gemeinschaftliche Gesangbuch, zum gottesdienstlichen Gebrauch der Lutherischen und Reformirten Gemeinden in Nord-America. . . Dritte Auflage. Baltimore, Gedruckt und herausgegeben von Schäffer und Maund, 1818."



(See page 278.)

Aaron Delang 1854
Graf von Dinsladt Dyrnigblung

Beneville DeLong. Feb 1873

"Aaron Delang 1854 Geleert Dieses Schreibbuch
Beneville DeLong Feb th 2 1873"

His great-grandson Aaron also wrote the name the same way, thus: Delang. Aaron's children began to Anglicise the name in part. The plate on page 277, showing the first page of Aaron's ledger, mentioned above and now in my possession, shows the autograph signature of Aaron and also the signature of his son Benneville. Adam, the brother of Benneville, was, as stated above, the first in my paternal ancestral line to write the name as follows: DeLong.

A few years ago, more exactly in 1920, I carried on a brief correspondence with M. Delanghe, Noisy-le-Roi, Seine-et-Oise, France. He was then sixty-one years of age. This is what he says of himself after he had referred in a letter dated October 9, 1920, to his retirement on pension: "j'étais chargé de traduire en français toute le correspondance et tous les documents envoyés au 'Mayor' de Paris en toutes langues: néo-latines, germaniques, slaves, scandinaves, finnoises. . . ." My correspondent was therefore no mean linguist. He is the author of several books on the study of languages.

In the same letter referred to just now he explains at length his family name *Delanghe*. I quote from his explanation as follows: "Le nom propre Delanghe comprend 4 éléments: I. de = der ou die = the; II. lang = lang = long; III. h = lettre glottale indiquant un g guttural; IV. e = desinence ou terminaison masculine, féminine et neutre de l'adjectif qualificatif." What is said here in explanation of the family name Delanghe is true also of the name Delangh, which is simply the uninflected and later form of the same name, and which, as the foregoing autographs show, is an earlier form of the name DeLong in my paternal ancestral line. Cf. also my *Messenger* article referred to above.

Of interest and value in this connection is also the old pulpit Bible in what is now known as Christ Reformed DeLong's Church, Bowers, Pa. The title, which I transcribed August 17, 1923, is as follows:

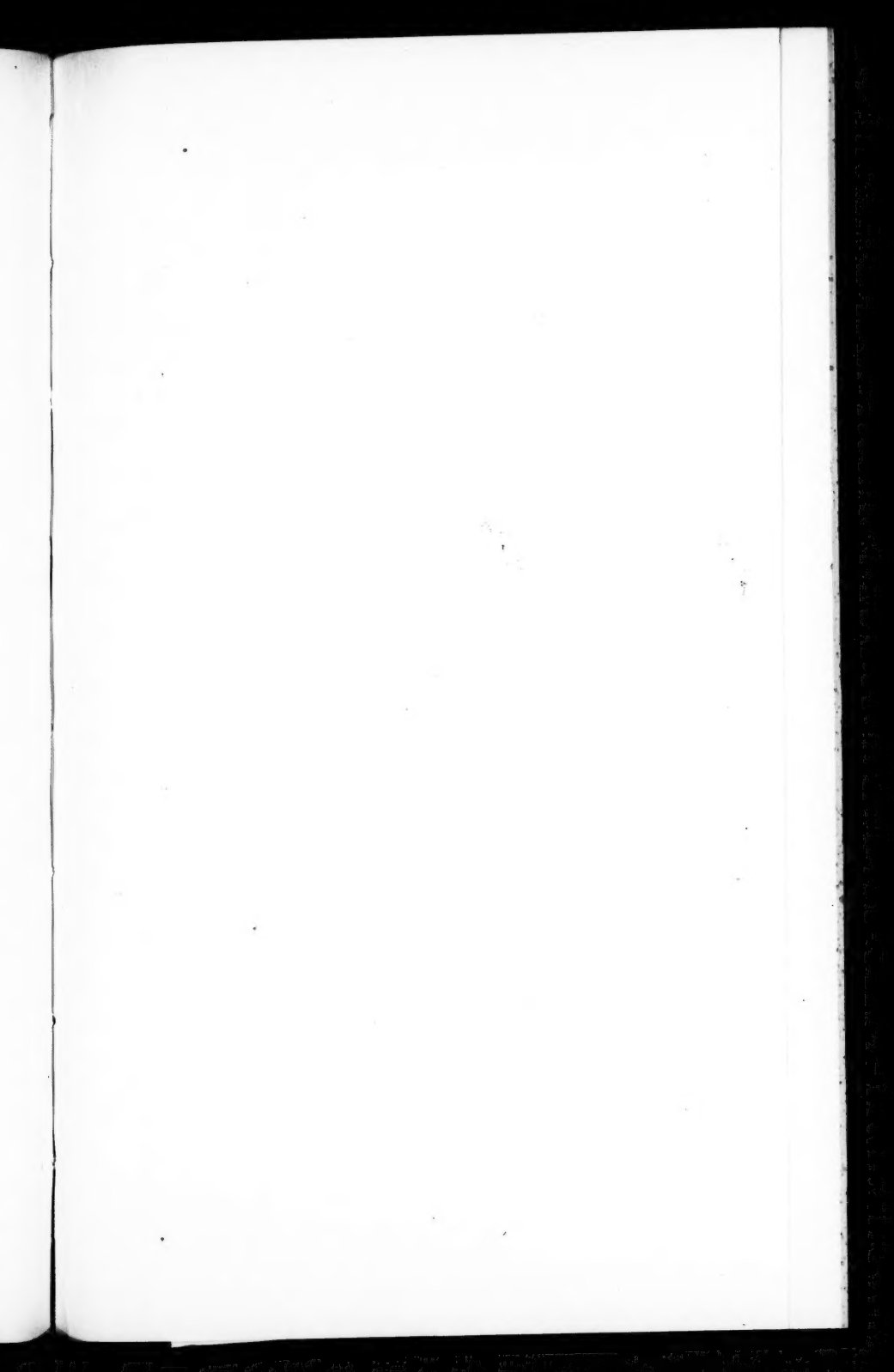


PLATE III. (See page 279.)

Salo 9276 November 1767 Jahre ist Johann & Frau
 Erbel Mann Nicolaus ^{geborenen} ~~geborenen~~ des besagten Johann
 der Kind des ^{geborenen} ~~geborenen~~ nun ist er eine den besagten
 verfallen worden, welche besagte ^{geborenen} ~~geborenen~~ ^{geborenen} ~~geborenen~~
 ist

Prof. Philip Lane

Johnston's Library - - 50
 Dr. W. W. Johnston's - 5
 John Johnston's - 5
 Dr. W. W. Johnston's - 5

Conrad Mahnsmitt - 3
 Jost Lucken bieh - 5
 Jacob Scheradin - 4
 Jo Hann Christ baum 2
 Elisabeth DeLanginn - 1
 Christian Wanner - 1-10
 Nicolau's Kiefer - 1-10
 Jansel Lang - 1-10
 Nicolau's Lang - 1-6
 Jansel Ehlinger - 1

"Dato den (?) 27 ten (?) November 1767 Habe ich Johannes DeLang Eine Biebel Vom Nicolaus Mayr gekauft Vor Ein Pfund Zehen
 Schilling Vor die Kirch zu gebrauchen, und sie ist nun Von der gemeinde mir w[eder] erstattet worden, solches bezeuget meine hand bey Zeugen
 wie ob[en] steht
 Joh. Christ Baum
 Johannes d DeLang 5-0 Jacob Scheradin 4
 Conrad Mahnsmitt 5 Jo Hann Christ baum 2
 Jost Lucken bieh 5 Elisabeth DeLanginn 1

Christian Wanner 1-10 NicoLaus Lang 1-6
 Nicolau's Kiefer 1-10 Jacob Ehlinger 1
 Henrich DLang 1-10

"Biblia, Das ist: Die ganze Heilige Schrift, Alten und Neuen Testaments, Durch Herrn D. Martin Luthern vertheuchet, Anjetzo mit neuen Summarien, gleichstimmigen Stellen, Anmerkungen zum nützlichen Gebrauch, Und nicht allein mit dem dritten Buch der Maccabäer, und dritten und vierten Buch Esdrä; Sondern auch mit 250. schönen Kupfer-Figuren eines berühmten Künstlers in Augspurg gezieret, Nebst einem siebenfachen Register, Wie auch Lutheri über die Biblischen Bücher, und der Löbl. Theologischen Facultät zu Altdorff Vorreden versehen, Auf Hochfürstl. Brandenburg-Onolzbachischen gnädigsten Befehl heraus gegeben Von Johann Christoph Meehlführern, SS. Theol. Licent. Hochfürstl. Brandenburg-Onolzbach. Dechant, und Stadt-Pferrern zu Schwobach. Nürnberg, verlegt Jacob Seitz, Buchhändler."

The "Zuschrift" is followed by a prefatory chapter which is entitled: "Dem Gott-liebenden Bibel-Leser Gnade/ Seegen und Heil von Gott dem Vater durch Christum in dem Geist der Weisheit und Erkenntnis/Amen." At the end of the latter: "Altdorff den 21. Augusti MDCCII.

(L.S.)

DECANUS, SENIOR, DOCTORES und PROFESSORES der Theologischen Facultät hieselbst/etc."

The cut following reproduces a page from this Bible showing that the Bible was purchased by Johannes Delong, who, as is known from other sources, was a son of Pyeter Delangh. Was he the above mentioned Hannes, born April 14, 1730? The widow of Pyeter Delangh, Elisabetha Delanginn, is mentioned in the list of contributors. (Plate III.)

Here there may be added another occurrence of the name in Europe, as follows: PIETER DE LANGE, married July 20, 1681. "Deze familie behoorde vrij zeker in vroegere eeuwen te Haarlem te huis. De gevonden aantekeningen, die een begin nemen in de 16e eeuw, bepalen zich tot een tak die Zich toen naar Alkmaar heeft verplaatst. PIETER DE LANGE, overleed te Alkmaar in 1727. Hij huwde aldaar

20 Juli 1681 met GEERTRUIDA STUYLINGH, geb. en overl. te Alkmaar, dochter van ANNA SIJMS" (*Stam- en Wapenboek van aanzienlijke nederlandsche Familiën met genealogische en heraldische aantekeningen door A. A. Vorsterman van Oyen, Tweede Deel, te Groningen 1888, pages 199-202. Cf. also in the same work "Plaat 50," for the coat of arms of this particular family).*

LANCASTER, PA.

IV THE PRESENT RACE PROBLEM

E. H. ZAUGG

I

THE RACE PROBLEM IN GENERAL

The race problem has of late years assumed tremendous proportions. It is to-day a problem of outstanding importance, and it merits our very best thought.

It has arisen from various causes. The world has become much smaller than it used to be because of increased facilities in communication and travel. It takes only ten days by steamship and less than one swing of the pendulum by radio or by cable to cross the Pacific. This has brought all the nations of the world into much closer proximity than they have ever been before. And the contacts of the various nations and races of the world have become correspondingly close and intimate. Japan and China in days gone by seemed very far off; to-day they are our nearest neighbors to the west.

Then, too, partly as a result of the World War, in which the chief white nations proved quite conclusively, at least, to all but themselves, that they were not so very far removed from the savage state, and partly as a result of the development of the colored races in matters of civilization and culture through the processes of industry, education, and religion, these colored races have come to a clearer self-consciousness, and this has brought the problem of race very forcibly to the attention of the country. We are beginning to find out that the colored races possess elements of tremendous strength, that they are becoming more and more conscious of this strength, that they are refusing to use it merely for the enhancement or at the dictation of

the white race, and that their potential powers entitle them to just and equitable treatment. There is no doubt about a "rising tide of color," and it is mete that the white race give its undivided attention to the solution of this problem, for not only its own future welfare, but the welfare of the colored people of the world as well—and these, let us not forget, constitute the majority of the world's population,—depends upon how this problem is solved.

Recent race migrations have also tended to bring the race problem to the fore. During the war and since, thousands of negroes have migrated from the South to the North, and this has made the negro problem a national problem, where heretofore it had been largely sectional. The presence and increasing prosperity of the Japanese on the Pacific Coast have stirred up such an anti-Japanese agitation in that section of the country that the question as to whether Orientals shall be admitted into our country has become a matter of nation-wide concern. The coming to this country within recent years of so many immigrants from southern and eastern Europe and from western Asia has also caused the doubt to rise in the minds of many Americans as to whether so many types and races of men can be molded into a political unit. Never in the history of the world has the problem of the assimilation of races become so acute as in our own country at the present time.

And here also might be mentioned the growing spirit of nationalism which has come to manifest itself so strongly in our country since the close of the war, and which has a tendency to accentuate the race problem. On all sides we hear such expressions as "America first," "100 per cent. American," "America for the whites," "Keep the undesirables out," with about as many interpretations of what these terms mean as there are Americans. Up to the present America has been young and hopeful, having an abounding faith in her strength and ideals. The war has brought her into close contact with peoples of different nationality

and race, and has made her see that within her own civilization she has disparate elements that seem to threaten her unity. And America has become fearful. The Protestants have become fearful of the Catholics and Jews; the Nordics have become fearful of the Alpines and the Mediterraneans; the old settlers and their descendants are fearful of the new immigrants; the whites are fearful of the colored peoples. America has evidently no longer room for everyone and anyone who wishes to settle down within her borders unless he has proper religious and racial qualifications. This whole nationalistic movement is nothing more nor less than an effort on the part of the descendants of the north European settlers to keep the country predominantly white, Anglo-Saxon, and Protestant.

There may be other reasons why the race problem has become so pressing, but the above are the chief ones. If men give their earnest consideration to the problem, a solution will doubtless be forthcoming. A hopeful sign is the amount of attention which the matter is receiving in our student discussion-groups. It is taken for granted by those who are Christian that only the application of Christian principles will solve the question as a whole, but there is some divergence of opinion as to the practical application of these principles to certain specific features, such as the problems of immigration and intermarriage. We will deal with the application of these principles as we go on in our discussion of the Japanese question.

THE JAPANESE PROBLEM IN PARTICULAR

The Japanese problem consists of two parts: the one has to do with our attitude toward, and treatment of, the Japanese as a whole or as a nation, the other with our attitude toward, and treatment of, the Japanese who are in our country.

Let us deal first with the former aspect of the problem.

Is there anything about the Japanese as a people, as a

nation, or as a race that should cause us to dislike them or treat them in a discriminatory way? Many of the people in America are finding fault with the Japanese and are giving vent to various criticisms against them, which in some cases indicate merely suspicion, in others, actual dislike. Of course, in case of a terrible earthquake catastrophe, such as overtook Japan last year, these Americans will respond liberally to the appeal for relief, but there is at the same time an underlying feeling of distrust and opposition on the part of many, which is not consistent with the relations that should exist between those who regard each other as friends or brothers.

It might be well to deal with some of these criticisms to see at least whether they are just or not.

1. *The Dishonesty of the Japanese.*—Many people complain of the dishonesty of the Japanese. They claim that "they are shrewd and clever, and that they use their shrewdness in a cunning way, so that one can not trust them. They are apt to break their contracts, and the goods which they deliver are inferior to the samples which they display. The Chinese are more honest. In fact, the Japanese employ Chinese in their banks because they can't trust their own people." That is what we are told.

Now it must be admitted that some of these statements are true, but some of them are utterly false. In view of the fact that but a small proportion of the people in Japan are Christians, what else could one expect but to find that with many people standards of honesty are low? This is especially the case with the old type of merchants who were classed in old Japan way down next to the social outcasts. Unless the heart is regenerated and selfishness is driven out, it is natural for people to use their powers of mind for purposes of selfish greed and aggrandizement. So what is more natural to expect than that some of the Japanese are dishonest?

But it is a serious mistake to think that all the Japanese are

dishonest. In Japan, as in every other country, you will find honest people as well as dishonest ones. I wonder how many people in this country leave their doors unlocked at night when they sleep in a hotel. I have slept scores of times in Japanese hotels where the rooms are separated from each other merely by sliding paper doors, to which no lock of any kind was attached. But I have never had anything stolen on such occasions, even though it would have been very easy for anyone to enter the room without my being aware of it at all.

The old story of the Japanese employing Chinese in their banks still persists in some sections of our country where the people are not well informed. In view of the constant repetition of this tale, David Starr Jordan of Leland Stanford University some years ago undertook to prove whether it was true or not. He made an investigation of over 2000 Japanese banks and found out that in all these banks only two Chinese were employed and one of the two was in jail at the time for embezzlement. Judging from the letters and reports which we receive from the missionaries in China and from what we hear of the doings of Chinese officialdom, we are not convinced that the Chinese have a monopoly on honesty either.

And as for our criticizing the Japanese for their dishonesty, would it not be a good thing for us first to pluck the beam out of our own eye? A missionary from Brazil told me the other day that it was the practice of some of the American business men to send first class goods to Brazil on their first order, but afterwards to send goods of inferior grade at the same price as the former. And when we consider what is taking place in high political circles in Washington today, when we are confronted with the fact that every year in our country \$500,000,000 worth of worthless stocks are sold to an unsuspecting public, when we think of all the burglary and banditry, the bootlegging and cunning business practices indulged in by the people of our country, we ought

to be chary in criticizing the people of other countries about their dishonesty. So long as our house is built of such thin glass, we had better desist from throwing stones.

2. *Japanese Aggression and Militarism.*—Then we hear people speak of Japan as being the Prussia of the East. She is dominated, they say, by a narrow nationalistic spirit; she is an advocate of militarism; and she is pursuing a policy of national expansion through force of arms. In support of this criticism the fact that Japan has a large army patterned after the German military system, the effort to obtain the province of Shantung, the twenty-one demands made upon China in 1915, the annexation of Korea, and the military expedition into Siberia at the close of the war, are pointed to as evidence.

Of course, since Japan has handed Shantung over to China, has abrogated the most objectionable of the twenty-one demands, and has withdrawn practically all her soldiers from Siberia, these three points are seldom mentioned to-day.

As for the annexation of Korea, Japan has as much right there as we have in the Philippines,—in fact, more so, because it was largely as a measure of self-defence against the encroachments of Russia that she took this action, whereas we had no such excuse in the Philippines. Oh, of course, we are talking about giving the Filipinos their independence some day. But some of the Japanese are also talking about giving autonomy to the Koreans some day. Who knows when, if ever, this liberty will be given to either or both of these peoples? We have been in the Philippines a decade longer than the Japanese have been in Korea.

We ought not to forget that over-population is a condition staring the Japanese nation in the face. There are nearly 60,000,000 people living in a territory a little smaller than the state of California, about 400 to the square mile. The annual increase in population is about 600,000. This is not an abnormal rate of increase, for, whereas the average

size of an American family is 4.2 persons, in Japan it is 4.6 persons, just slightly larger than that in our own country. But the effect of this difference in size of family upon the rate of increase in population would be offset by the fact that the Japanese are shorter-lived than the Americans by about ten years.

Now let us put ourselves in Japan's place. Let us suppose that we had such a problem of surplus population on our hands, and no other country would permit our people to emigrate peaceably into its borders. I wonder if we would be above resorting to the common custom, practised by white peoples from time immemorial, of grabbing the land of some weaker nation and justifying it either on the ground of necessity of self-preservation or of doing it for the welfare and peace of the world. The desire for national expansion would then in our eyes seem not quite so sinful as it now does. Should we not at least sympathize with Japan in her present situation? She is trying very hard to industrialize her country partly with a view to finding means for the support of her surplus population. Forty years ago she had only 25,000 factory workers; to-day they number nearly 3,000,000. But even this is not sufficient to meet the demands of the case. It has been the hope of many that part of the population could find a home in some country where there was still a great deal of undeveloped land, such as we find in Australia, Canada, and the western part of our country. But these are the countries which least welcome the Japanese, though they are eminently fitted to develop land of such a nature.

Since the Washington Conference the expansionists and militarists in Japan have received a serious setback. The stern measures against China, the persecution of the Korean Christians, and the Siberian expedition were doubtless the work of the military leaders of Japan. During the war and before the Washington Conference they took advantage of the world situation and, contrary to the wishes even of

some of their own people, tried to put their expansionist policy into practice, following, we can say in extenuation of their actions, the example of many of the Occidental nations. But public opinion both in the United States and in Japan demanded that this policy be given up, a result doubtless of the work of the Christian forces in both countries. And when the Washington Conference gave Japan assurance that the United States did not intend to wage war upon her, she was willing to give up her dream of a larger Japan at least for the present, not merely hoping thereby to please the people of the United States, but trusting to our sense of fair play to receive just treatment for her subjects who might be admitted into our borders. The recent denial of the rights of citizenship to them, the drastic land laws of California, and the passage of the Johnson Immigration Bill excluding them entirely from our country, are opening their eyes to the fact that their trust has been misplaced.

Whether these recent events will tend to increase the power of the militarists in Japan we can not yet tell. But it is a fact that during the last few years there has been a radical change in the attitude of the people against militarism. Not only did the people rejoice when according to the treaties signed at the Washington Conference their naval armaments were to be limited, but they insisted that the army as well as the navy be reduced. The Japanese Parliament thereupon passed a bill reducing the army by 50,000 at one stroke. The people want more money spent for schools and less for armaments. The student class is largely responsible for this anti-militaristic movement. Prof. Yoshino, who is an earnest Christian and a professor in the Tokyo Imperial University, sent out a questionnaire to a large number of students living in various parts of the country asking whether or not they were in favor of militarism. Of the replies received, 90 per cent. were against militarism. Last year army officials attempted to organize a military society or club among the students of Waseda

University, the largest educational institution in Japan. At the meeting called for this purpose the students raised such a hubbub when the army officers tried to address the audience, that the meeting had to be adjourned.

No, it is a mistake to call Japan the Prussia of the East. While she has a strong army and navy, and has a militaristic party in the government, she is decidedly less militaristic to-day than she has been in the past twenty-five years of her history. I do not know whether the same thing could be said for our country.

These are two of the main criticisms made against the Japanese people as a whole. There are others, but they are not so important. And in these criticisms I can see nothing that would justify us in treating the Japanese in a discriminatory way, or in refusing to associate with them on an equal footing. While they have their faults and weaknesses, for they are human as the rest of us are, they have their good points also. They are intelligent and progressive; they are courteous and kind; they are patient and industrious. Can't we give them fair consideration?

3. *Exclusion of the Japanese.*—The second part of the Japanese problem has to do with their admission into our country and the treatment we give those of their number who have settled here.

According to recent actions of our government it seems that the majority of the people of our country are at present determined to keep the Japanese out. We seriously doubt whether this is either the Christian or the final solution of the problem. As a people we are at present suffering from a severe attack of nationalism, philo-Nordicism, and race prejudice. When the fever passes away, we shall change our minds somewhat about the Japanese. But there seems to be no doubt in the minds of most Americans just now about the undesirability of having the Japanese settle in our country. The reasons given for this attitude of exclusion are in the main two: one is economic, and the other is racial.

It is said that "when a Japanese comes to our country he works from morning to night on low wages; he lives on very little, because his standards of life are low; he is thrifty and saves much of what he earns; he sends some of his savings back to his country and invests the remainder in property here; soon he prospers and has either a farm or business of his own. The white man can not compete with him."

Now many of these statements are true. But two of them need modification. While in some cases the Japanese work for low wages, we are told that as a rule they demand union wages. I wonder whether all American workers receive union wages, and whether the American farmers, for example, observe the eight-hour law. Then too it should be stated that not all the Japanese have low standards of life. Doubtless some of them have. But those who are intimately acquainted with the home life of the Japanese on our Pacific Coast claim that in many of their homes one will find all the comforts and conveniences of the ordinary American home: books, pianos, Victrolas, radio sets, and such things as make for the highest development of the body, mind, and spirit.

It seems to me that the American people ought to be ashamed to utter such statements as those given above. What is the matter with the white man if he can not compete with the Japanese? Has he lost his virility? Or is he lazy, incompetent, and less intelligent? If we demand the exclusion of the Japanese on the above grounds, should we not hide our faces in shame? For evidently we are trying to keep them out of our country not because of their stupidity, but because of their competency, not because of their vices, but because of their virtues.

The truth of the matter is that we admit certain classes of Europeans who have lower standards of life, who work long hours for low wages, who send some of their savings back home and invest the remainder in property or candy

kitchens, and who, in excess of the Japanese, very often add materially to the criminal classes of our country. While at present we are feeling the need of limiting the number of such immigrants, we are not planning to exclude them entirely. Why then do we not treat the Japanese in the same way?

The answer is simple. They belong to a different race. So the real reason why the Americans want to exclude the Japanese is not so much an economic one as a racial one. They claim that since the Japanese belong to another race, they will not mix either politically or socially. "Once Japanese, always Japanese." They will never become good American citizens. They are apt to form a little group or colony of their own and hold themselves aloof from the community in which they live. If they did overcome this aloofness, then the problem of intermarriage with the whites would arise, and we do not want anything of this sort to take place. It would mean a degeneracy of the race. We must keep the white blood pure.

To be fair, we have to admit that on account of the differences in language, customs, and habits of life, it is not as easy for the Japanese to adapt themselves to our form of life as it is for some Europeans. But to say that they are absolutely unassimilable is to overstate the case. We have never given them a decent chance to show whether they would become good citizens or not. I know from experience that some of those who come here for study are oftentimes so Americanized that they can scarcely endure living in Japan thereafter.

Take, for example, the case of Mr. T., who was a student in one of my Latin classes in North Japan College. After his graduation from that institution he came to America, took his theological course at the Pacific Theological Seminary, and later pursued some courses in graduate study at Yale. He was a very promising young man, and we called him to be a teacher in our Theological Department at Sen-

dai. He had been in America only six or seven years, and yet the life here had so changed him that when he came back to Japan, he could not endure to live among his own people. He became so dissatisfied that at the end of two years he resigned, returned to America, and settled down in Salt Lake City, where he is now acting as pastor of a Japanese Church.

Or take the case of Mr. H., also a graduate of North Japan College, who took special work at the University of Pennsylvania, received his doctor's degree from that institution, and made such a good record that the University authorities asked him to become one of their instructors. He lived in Philadelphia for about seventeen years, married a Japanese girl and raised a family of four children, who were sent along with American children to church and to the public school. But several years ago he was called to a professorship in the Tohoku Imperial University at Sendai, and returned to Japan with his family. The oldest son, 15 years old, whose name was Sam, was much troubled and disgruntled. "A country of hicks" is the way he described the people with the use of American slang. He himself could speak very little Japanese, and so he was unable to continue his education in any of the Sendai schools. His parents then arranged to have him enter a school for American children in Tokyo, and there he was very happy. The second son, aged twelve, was also lacking in a knowledge of the Japanese language and had to be sent to this same school with his brother.

Who can deny the fact that these people are more American than Japanese? It is possible for them to become good American citizens if they are given the opportunity. Did you read Dr. Bolliger's article in *The Outlook of Missions* this month (May), in which he gives the instance of a Japanese boy born in this country talking over with his father the possibilities of war between America and Japan, when the boy finally told his dad, "If war breaks out be-

tween your country and my country, I would have to fight against your country."

So much for political assimilation. But how about social intercourse? I doubt whether the Japanese gather into groups or colonies of their own any more than do certain European immigrants who are unacquainted with the English language. And moreover, many of the Japanese who would be glad to associate with white people are prevented from doing so, because they are made to feel that many of the whites do not desire such intercourse. Hence they are compelled to associate with only their own folks.

The question of intermarriage is a matter that will in a large measure settle itself. If two races are brought into close contact, there will always be more or less intermarriage. But as marriage is a union effected by the free consent of the individuals concerned, it will be impossible for one race to force marriage upon another, at least in a free country. Even though the Japanese were admitted into our country, we would not be under any obligation to marry them.

But even if intermarriage did take place, we doubt whether there would be any ultimate deterioration of the race. It is true that some of the Eurasians have not turned out well, but their deficiencies are due, we believe, more to their social environment than to their mixed blood. When they are brought up in a Christian home and are given the advantage of a good education, they develop into fine character. But as a rule they are treated as social inferiors and held in contempt by both the Occidentals and Orientals among whom they may be living. It is not their fault if the development of their character is deficient. Very few pure-blooded whites would develop into strong character, were they subjected to the social conditions and ostracism under which the Eurasians are as a rule compelled to live. Of recent years many of our ethnologists and anthropologists have come to the conclusion, not only that there has always

been more or less racial mixture in the past, but that this mixture will in the end produce a higher type of human being. As for keeping the white blood pure, how can that be done when it is not pure now?

I would not like to be taken as an advocate of unrestricted Japanese immigration. The admission of a large number of Japanese into our country would doubtless create a very serious race problem. But all that the Japanese desire is that they be treated on an equality with other nations. They freely admit the right of our country to restrict immigration, for they exercise this right themselves in their own land. But they claim, and justly so, that if we admit immigrants from other countries and exclude them, we are treating them with unfair discrimination, and that this exclusion, based on the grounds of racial inferiority, is offensive and unjust.

It is natural that the various racial elements in our civilization should endeavor to preserve the country as a home for those of their own kind and blood. The Nordics seem to have the most to say at present about the question of immigration, and naturally we hear a great deal about the *superiority of the Nordics*, a contention that is not very convincing to those who are well acquainted with other types and races of men. Investigations at least are revealing the fact that our prohibition laws are largely the result of an attempt to save the country from the Nordic addiction to alcoholism. And hence it might be well to take the Nordics' claims to superiority with a grain of salt.

I absolutely fail to see how the admission of two or three hundred Japanese a year, which would be their quota according to the rates fixed for the other nations by the new Johnson Immigration Bill, could be a menace to our national life or a danger to the future welfare and destiny of our race. On the other hand, if we should permit this number of educated Japanese to enter our country, I firmly believe that they would make a distinct contribution for good to our culture and civilization.

4. *Our Treatment of the Japanese in This County.*—Just a word about our treatment of the Japanese who have already been admitted into our country. I often wonder, when I think of the California land laws and the other things done by the people of the Pacific Coast to make life hard for the Japanese there, whether we have not changed from a land of the oppressed to a land of the oppressor. Is it not very unAmerican for us, when once we have admitted people into our country, to refuse to give them equal rights to "life, liberty, and the pursuit of happiness," one of the fundamental principles of our land? We proclaim that all men are created equal, but by all men we evidently mean only white people. We interpret our boasted political ideals only in a way to suit our own convenience.

Well, some one says, we are treating the Japanese here in just the same way as they are treating us in their own country; they do not permit us to own land either. This comparison is not just. For, in the first place, they do not discriminate in their land laws against any one race or country; the nationals of all foreign countries are treated alike. And then, in the second place, they do permit us to lease land for a period of either 99 years or 999 years, which is practically the same as outright ownership. It is true that these leases are not permitted to individuals, but only to corporations formed under the laws of Japan. But Americans are given the right to form such corporations; even a man and wife can do so, if desired. Hence the matter of land-ownership in Japan by non-Japanese is quite a different thing from the drastic anti-Japanese land laws in some of our Western states. We are supposed to be a Christian nation, and Japan is generally regarded as a non-Christian land. But are they not more generous in their treatment of us than we are of them?

No, if we are determined to prevent the entry of any more Japanese into our country, let us at least treat those who are already here in a decent and Christian way, remember-

ing that many of them came not of themselves, but were brought here by the Western railroads when they needed laborers in the building of their roadbeds. I am not in favor of excluding the Japanese entirely from our country, but if we can not give them better treatment than that which they are receiving on our West coast, then they would be better off if they could not enter our country at all.

III

THE SOLUTION OF THE RACE PROBLEM

Those who have studied the New Testament carefully and are acquainted with the essential spirit and teachings of Christianity are in no doubt as to how the race problem can be solved. They are of the firm conviction that it is only by the application of the fundamental principles of Christianity that not only the race problem in general but the Japanese problem in particular can be properly dealt with. In truth, we might say that, were the hearts of all men in the world dominated by the Christian spirit of love and service, there would be no race problem.

Now there are certain teachings of Christianity which bear very directly upon our subject, and it is with these that we would like to deal here, our aim being not to go into detail, but merely to suggest several general principles which we believe to be essential to a proper attitude of mind on this question and hence to a proper solution of the problem.

1. One of the fundamental teachings of Christianity is that God is no respecter of persons. He treats all alike. He loves even his enemies. He makes the rain to fall and the sun to shine on all men regardless as to color of their skin or the place of their birth. He wants also to come into close fellowship with them all. He has no desire to live in a certain portion of the earth and then condemn those living in other portions as being unfit to live with. There are no restrictive immigration bars to His House; He receives all who call on Him.

Now one of the reasons why God is no respecter of persons is because He looks beneath the surface and sees the potential value of every human soul. "What shall a man give in exchange for his life?" "What shall it profit a man if he gain the whole world and lose his own soul?" Christianity teaches the priceless worth of the individual. And in God's sight all men are equally precious, no matter to what sex, race, social class, or nation they may belong. "There is no distinction between Jew and Greek." "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one in Christ Jesus."

Jesus told His followers that they should be perfect as the Heavenly Father is perfect. Can we be true children of the Father to-day unless we too acknowledge the potential value of every human soul and try to extend equal treatment to all races and classes of men? The other day I heard a member of one of our churches say as he was speaking against the admission of Japanese into our country: "Well, what are the Japanese good for anyway? We do not need any more laundries." What amazing ignorance and stupidity! And what an unChristian attitude! In his estimation a Japanese life and soul was absolutely worthless.

Just because we are able to invent machines and accumulate riches, we white people are apt to labor under the impression that we are superior to other races. Unless the white race learns to appreciate the strong points and elements in other races and conquers its own pride, it is due for a fall. The attitude of many white people toward other races is very well illustrated by the prayer of the Pharisee who, when he went to the Temple, thanked the Lord that he was not like other men. I suppose there are very few whites who are not thankful that they do not belong to a colored race, just as if their being white was a special virtue or sign of superiority. We should not forget that the Pharisee is a perfect example of a snob, and is just what a Christian is not.

If the white race is at all superior to other races, to my mind it is due not to any special racial faculties or powers inherent in whites, but to the impact of Christianity upon the white people. Before our forefathers became Christians, were they not savages and barbarians, roaming the wilds of Europe? We are what we are because of the power of Christ. And if this is the case, wherein should we boast?

And should we not also recognize that other races possess the same potentialities for progress and development as we? After living nearly a score of years in Japan, I have come to the conclusion that what the church and school have done for us, they can do and are doing for the Japanese. And the same thing can be said for the Negroes and other races. Potentially the races are on an equality. Should we not therefore treat the people of other races as equals? The trouble is that we whites are so afraid to come into close contact with other races that we fail to learn and appreciate what their strong points are. As a result we make the mistake of thinking that they are inferior, while in fact along some lines they may be, and undoubtedly are, superior to us.

2. Christianity also teaches that God is the creator of all men, that all men have a common divine origin, and that as members of God's family they are all brothers. "God made of one all the nations of the earth." In view of this fact how can a Christian fail to recognize the spiritual kinship of all men, black or white, yellow or brown? Surely the Lord did not intend the brotherhood of man to be confined to the members of one race. If all men are brothers, then the members of other races should receive brotherly consideration and treatment from us.

"Yes, that is all right for an ideal," I have heard people say, "but that does not mean that brothers have to live in the same house. Even if the Japanese are our brothers, we do not necessarily have to live in the same country to be

brothers." Very true. But if we both have the love of brothers in our hearts, we will not object to their coming to our country if they want to, and they will not object to our going to theirs if we have the desire. If we do not have this love, why, of course, we will not want to live together. But, as Christians, we are supposed to have this love.

Do you know that there are many people in the world to-day who have the vision of the coming of a time when the nations of the earth will be organized into a sort of a United States of the World, wherein the individual nations would bear toward each other somewhat the same relations as the States forming our Union bear to each other? That is a dream that may come true some day, especially if men everywhere recognize the brotherhood of men. But that would mean that there would be absolutely no hindrance to a man from one nation migrating to another.

Before that time can come, of course, we would have to remove by means of industry, education, and religion many of the differences that exist between the nations of the earth in standards and views of life, moral practices, language, customs, etc. Nevertheless, this an ideal which will be realized some day just as surely as we try to put Christianity into actual practice. I doubt whether the race problem will ever be satisfactorily solved until such a reorganization of the world's political life takes place. No race on earth will be permanently satisfied unless it possesses a reasonable amount of freedom of movement.

And may I here interject the statement that this matter of brotherhood has a very important bearing upon the success or failure of our missionary work abroad? In one hand we take the gospel to a people such as the Japanese, and invite them to be our brothers in Christ; and in our other hand we have an immigration bill which says in reality, "But please don't come too close." However much we may explain and try to wriggle out of such a position, there is an inconsistency here which can not be denied, and which

in the eyes of the native people puts us in a class with the hypocrites. Under such circumstances is it any wonder that our appeal for Christ loses much of its force?

If nature is left to herself to work out the race problem, then it will be the survival of the fittest. That race which has the most destructive forces, the greatest physical prowess, the superior qualities of mind will overcome and endure. The other races will perish. But Christianity is opposed to this law of nature. With Christianity the fittest sacrifices itself for the sake of the least fit. (Christ died for sinners.) And both continue to live. That race which tries to save its life will lose it. But if in the spirit of self-sacrifice it spends its life for the sake and welfare of other races, it shall find it. The new Immigration Bill is in line with the working of nature's law. It is not Christian. God forbid that we should thereby lose our life.

Christianity is the one solution of the race problem. Commerce and trade will not do it. Diplomacy and scientific knowledge will not do it. They tend oftentimes to aggravate the situation. But the love of Christ has the power to accomplish this almost impossible task. Christ died for all men on the cross. His love manifested there included all races and classes of men. If our hearts are possessed of such an all-inclusive, world-embracing love, if our lives are dominated by His self-sacrificing spirit of service, the race problem can and will be solved. But not otherwise.

WOOSTER, OHIO

V

A NEW EPOCH IN CHURCH HISTORY

BERNARD C. STEINER

Church history, since the coming of Christ, is usually divided into three epochs, as is also secular history, and the epochs in each roughly coincide in duration. The Church historians find an early or ancient period, ending with the barbarian invasions which overthrew the Western Empire; a mediæval period, ending with the Reformation, which so shortly followed the discovery of the New World; and a modern period, extending from that time to the present. Some years ago, and just before the Great War, the writer was led to believe that the world's history was entering upon a New Epoch and that modern secular history, so called, had come to its conclusion, as definitely as had once ancient and mediæval history. To one living in an epoch, of course, it is impossible to take a view in the long perspective which a distant vision gives, yet there are certain signs which are apparent to a contemporary and from which definite conclusions may be drawn. Do not the signs of the times, nowadays, point to the conclusion of what we call modern church history and to the approach of a new epoch in the development of Christianity, marked by traits as distinct from those of earlier epochs as those which distinguished them from each other? There is no need of setting down these characteristics in any order of importance. It is sufficient to state them, as they occur to one's mind, and the impression is at once produced that the Christian Church of the future will be so far different from that of the past as to be properly spoken of as entering upon a new era. This does not mean that it will bear any less testimony to Christ, be less faithful to him or less grounded upon the

Scriptures; but that its development will be such as to differentiate it from the Church in the modern era, as that is differentiated from the mediæval one. Of course, there is no one moment when the change becomes so marked as to arrest the attention of the onlooker. Men live in times of revolution and must look back, before they find that the old conditions have passed away and that all things have become new. What considerations, now, may be advanced in support of the thesis that we are passing into a fourth epoch of Church history, with sufficiently diverse characteristics to entitle it to be so divided from the past?

The Church of the past was always vitally interested in creedal matters. To have the right faith was so tremendously important as to cause men's chief interest to be in securing orthodoxy for themselves and for those around them, but men nowadays care little for the details of creeds. It is not that orthodoxy is disappearing, but rather that the emphasis is being placed on a few essential articles of faith and that a large liberty is being given as to the other questions of belief.

Together with this change of emphasis has come another and very important one. A much stronger feeling has arisen of the necessity of fulfilling one's duties towards one's neighbor, not towards one's neighbor's soul alone, but also towards one's neighbor's mind and body, so that he may be wise and healthy. We are no longer content to give alms to the poor, we try to prevent poverty. We are no longer content to have a few learned men, we have universal education, with free schools and libraries. Together with this, we strive to bring religion into this present life more than ever before and this may be one of the causes why less thought is given by many to the future life, than would have been the case in earlier generations. Men strive to save their *lives* and those of the men about them here and now, a thought which was made so impressive in Henry Drummond's address to young men.

A second great change in the attitude of the Church is that toward the non-Christian world. This is a many-sided change. For the first time since the very early days, the Christian Church, during the nineteenth century, strove to preach the gospel to every creature, and so successful has that work been that the watchword of some years ago—"the evangelization of the world in this generation"—appeared not chimerical to many, when first uttered. Although that aim has not been fully achieved, yet there remains no considerable area or race of men among whom Christian missions have not begun. The methods of missions have been so developed that many of the mistakes of the past years can be avoided. Frequent contact with the home base makes work in the field more effective. The period of beginning is over. A native church is arising everywhere. Christian schools and hospitals have been undertaken. A Christian literature is being prepared in all sorts of languages. The Bible has been translated, in whole or in part, into nearly eight hundred languages and dialects, of which over seven hundred translations have been made by foreign missionaries since 1800. This unparalleled linguistic activity has given a written form to almost every spoken language.

The enterprise of foreign missions has not only quickened the zeal of the Christian church and made it a world-wide religion, having its professed followers everywhere, but, also, there have come upon the church certain important reflex influences. It is now recognized by Christians that non-Christian religions contain certain elements showing that men everywhere have groped after God, if haply they might find Him, and, consequently, there has arisen a greater sympathy in the treatment of those religions and their votaries. Then also, men are recognizing that Christianity is a religion oriental in origin; but occidentalized in many of its forms and customs and that there may be more than one way of following Jesus Christ as lord and master,

more than one method of expressing a heartfelt, sincere devotion to the Son of God.

This growing consciousness of the possibility of a certain diversity in forms of Christianity is found contemporaneously with a much more definite growth in the consciousness of the corporate unity of the Christian Church as one great organization, one society founded by Jesus Christ. In the past, men cast out as heretics those who agreed not with them on all points; or again others drew out from an existing denomination, because they were not willing to remain members of it. Division was the common thing, multiplicity of denominations was the result of differences on matters—many of which were of minor importance. To-day, for the first time in all history, there is a feeling that comprehension is exceedingly desirable; that all Christians are brethren, that denominations ought to unite as far as possible (if not in a complete union, at least in a federal harmony); that the Christian forces ought to move against the forces of wickedness as parts of one mighty army.

This consciousness of unity comes at a time when the relation of spiritual things to temporal ones has reached a very different stage from that attained in the past. The connection of Church and State has passed away, or exists in such an attenuated form that is almost a negligible quantity. The temporal power of any part of the Church has passed away. The Church in all lands is, at last, assured of a full toleration in all its branches and this has occurred at a time, when, as never before, the whole world has been thrown open to the preaching of all forms of Christianity by zealous missionaries.

The separation of Church from State has been coincidental with the development of organization within each local church and within each denomination. In each local church, there now exist men's clubs, women's societies, young people's organizations—all sorts of groupings of the members for social and religious purposes. This has devel-

oped, in some places, into the so-called institutional churches which go into manifold forms of activity and strive to reach the lives of the people of the neighborhood wherever possible. This increased complexity of organization reflects itself in ecclesiastical architecture. The church building no longer consists of four walls enclosing one audience room. Either as a part of the same edifice in which God is worshipped on the Lord's Day, or near at hand, in a chapel or parish house, are found a multiplicity of rooms to meet the multiplied needs of the congregations.

The denominations have organized themselves for special services as elaborately as the local churches have done. The need of especial boards for foreign missions was early seen and other branches of church work, such as the care of the home mission churches, the care of Christian education, the support of aged clergymen and their widows, have been administered by boards organized for these purposes. Trained secretarial forces are provided for these boards and they have become highly organized bodies.

The Church has greatly availed herself of late of the resources of scholarship and of the printed page. Never has there been such advertising of the church and her services, never such exertion to train the membership of the Church through carefully prepared printed assistance, never such help for those who study the Bible in the Church Sunday School. The modern religious weekly has arisen during the nineteenth century. There is no doubt but that such use of printed material will rather increase than diminish.

Then too the Church has been passing through an age of great critical and historical study of the Scriptures, and this minute and careful study has been of great value, in showing more clearly than before the truth and grandeur of the Bible. Many of the old arguments of unbelievers have lost their force and the Church's apologetic position has been rendered far more sure. Both textual and historical criticism have shown the unique character of that superb library

of religious works in which is written the way of God in the world through his dealings with the Hebrew people and through his revelation of himself in the earthly life of his Son, Jesus the Christ. A new attitude toward these sacred books will mark the position of the Church in the future. The discoveries of archæology in the parts of the world where other ancient nations lived have thrown floods of light upon the history of the Jews. So too the new comparative studies, in such fields as anthropology and sociology, have enabled men to make a comparison of the development of the Hebrews with that of other nations.

Out of this study has come a new emphasis upon Jesus as the central figure of Christianity. No other world religion claims a perfect, a divine founder, and these claims are the rather authenticated by the investigations of the past century. The Church of the future is bound to be Christocentric, in a way that it has never been in the past since the Apostolic age. Men who call themselves Christians are more interested now than ever before to answer the questions: "What would Jesus do?" or "What would he have me do?" It is no meaningless fact that the writing of Lives of Christ was hardly begun before the nineteenth century. The Christian Church of the future will base itself not on any carefully elaborated system, so much as upon faith in Jesus Christ, who is both God and man, who died for our sins, and whose resurrection proves his deity and the efficiency of the salvation which he offered to mankind. He will continue to be not only the greatest of leaders and exemplars, but also the only Saviour of men.

In this view of the future, therefore, we may well look forward to a new epoch in church history in which the Church will be characterized by an emphasis on life rather than on creeds, by a heightened sense of responsibility to service of men, by a world-wide extension and greater apprehension of the duty to preach the gospel to all nations, by an increased tolerance of different forms of Christian

faith and life, by efforts toward a comprehension of all Christians in one communion of saints; by a continuance of a high degree of organization in each local church and in each denomination, by the continuance of earnest and scholarly investigation and universal religious education and, greatest of all, by a truer fidelity to and love for Jesus the Christ.

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VI

NOTICES OF NEW BOOKS

The Pharisees. By R. Travers Herford. Pages 248. Price \$2.00.
The Macmillan Company, New York.

The Pharisees are by no means unknown to Christians. We have heard and read much about them from time to time. But we have relied for the most part upon Christian sources for our information. These sources naturally have a tendency to be prejudiced against the Pharisees because of the bitter scoring that is given them in the New Testament. Quite recently Christian scholars have seen fit to give the Pharisees more praise than they were inclined to do in earlier times. However this more generous treatment of the Pharisees on the part of Christian scholars by no means satisfies the Jewish mind on this subject. Jewish scholars tell us that a study from without will never result in a correct conclusion on the merit of Pharisaism. Only those within the faith can understand the true aims and merits of the Pharisees as contributors to the religious life of the world.

With this principle in mind R. Travers Herford, a distinguished Jewish scholar and author, wrote the book entitled *The Pharisees*. In this book the author tries to set forth the aims and principles of Pharisaism based upon a study of the literature of the Pharisees themselves and not upon that of their prejudiced opponents as Christians have so long been doing. Hence he uses as his primal source the Talmud. He recognizes the difficulty confronting him in the fact that many of the teachings in the Talmud are uncertain as to date, but reassures himself on the ground that later Rabbinism was after all but the continuation of Pharisaism and that in principle at least the Talmud

whether early or late expresses Pharisaism as well as Rabbinism.

His first chapter gives an excellent account of the probable origin and development of Pharisaism. We say "probable" because the records are not available by which to verify any detailed account of the history of Pharisaism. Much of what the author presents in this chapter is based on supposition. But it is supposition that has at least probability on its side. At any rate one reads this chapter with the feeling that he is being led through an interesting period of Jewish history and is brought face to face with the vital issues of the times and the parties dealing with these issues, of which parties the Pharisees were no doubt of chief importance.

In a chapter on Torah and Tradition the author deals with what he calls the "ground principles of Pharisaism." He emphasizes the fact that Torah means teaching and not law, that it denotes teaching given by or on behalf of Yahveh, the communication of His will or whatever else He would make known to his people. The doing of this will and the acceptance of this teaching as divinely authoritative were the chief demands of Pharisaism. Here Pharisees and Saducees agreed, they differed widely in their conception of the Torah. The Pharisees win high praise from the author because of their enlarged conception of the Torah. He says that the effect of this attitude of the Pharisees was "to break the fetters which were cramping the religious life of the people, and to set its spirit free to receive fresh inspiration from God. The exaltation of the Torah is the great achievement of the Pharisees, their chief contribution to the religious ideas of the human race." The remainder of the chapter is given to an explanation of ideas and practices growing out of this enlarged conception of the Torah. The discussion centers around terms like Midrash, Mishnah, Halachah, Hagada, Gemara and Talmud.

In a chapter on The Pharisees and the Synagogue the point is emphasized that the Synagogue is a Pharisaic institution, not necessarily in its origin but certainly in its development. The author places high value upon the Synagogue as may be seen from sentences like these: "In all their long history the Jewish people have done scarcely anything more wonderful than to create the Synagogue. No human institution has a longer continuous history and none has done more for the uplifting of the race." It is noted also that the Synagogue was "essentially an institution of laymen."

The author makes some interesting comparisons between Pharisaism and Christianity in the chapter dealing with the Teaching of the Pharisees. He compares Halachah and Hagada of the Pharisees with moral theology and doctrinal theology respectively in Christianity. The fact is stressed that Pharisaism allows liberty where Christianity enforces obligation, namely, in matters of belief, and demands implicit acceptance in matters of Halachah, or way of life, where Christianity allows liberty. That which each insists upon is its particular bond of union. For the Jew it is Halachah; for the Christian, creed.

The author takes pains to make plain to Christians the meaning of Pharisaism with reference to certain questions upon which "criticism of the Pharisees is usually least favorable and also least instructed." He presents this more or less apologetic matter under the following heads: (1) The Halachah as a moral discipline, (2) Merit and Reward, (3) The Relation of Pharisaism to the Teaching of the Prophets, (4) The Torah and the Moral Law. This discussion is exceedingly interesting and presents Pharisaism in its finest garb, making it quite attractive indeed. However, in the light of New Testament refutation of the attainment of what is here set forth as the ideal and practice of Pharisaism, one cannot help but feel that the author leaves much unsaid on these questions and per-

haps paints all too glowingly what may have been the ideas of the few but far from the practice of the many. At least the author's fine distinctions made in his discussion on Rewards and Merits fail to convince the reader that Pharisaism does not deserve the scoring that Christians have given it on this point.

In a chapter on the Apocryphal Literature the author makes the claim that the Apocryphal writings, and especially the Apocalyptic type, could not come from the Pharisees because they in no wise represent their attitude and belief. These writings are attributed to the Zealots. This denial of Pharisaic authorship of at least some of the Apocalyptic literature is of course contrary to the view of most scholars who are recognized as authorities in this line of study and out of harmony too with some historical facts which prove the Pharisees to have been active participants in movements inspired by apocalyptic hopes.

The chapter on Pharisaism in the New Testament is of course of special interest to the Christian reader. The author deals quite fairly with matters that readily lend themselves to become bones of contention. Of Jesus he makes this observation: "To assume in him a personality marked by spiritual force and intensity to a degree unknown before or since is, I believe, the one and only clue to the right understanding of the significance of Jesus." But Jesus was not a Pharisee and, so Mr. Herford claims, did not understand Pharisaism. Jesus' concern was for the lost and neglected ones in Israel, the *am-ha-aretz*, his own class. His conflict with the Pharisees was inevitable because he set himself in place of the Torah. No Pharisee could stand for that. Jesus taught in his own authority. The Pharisees looked upon the Torah as the only authority for true teaching. This was the mark of cleavage between Christianity and Pharisaism, not only in the time of Jesus, but also in the later time of the Christian Church. The

one was centered in an idea; the other in a person. Pharisaism centered in the Torah; Christianity in Christ.

In the closing chapter the author writes on the significance of Pharisaism as a factor in the religious development of the human race. The virtue and power of Judaism which have been manifested during two thousand years of Jewish history are claimed by the author as the fruit of Pharisaism. The continuance of Judaism, he claims, has a place in the program of God no less than the work of Christianity. "It was surely no accident which produced these two types of religion, of which neither could be changed into the other, and neither could convert or destroy the other." "At last the two great religions, which will have each accomplished that for which God made them two and not one, will join in His service, and side by side utter the prayers and praises and inspire the lives of His children." This is the hope with which the book closes.

On the principle that it is better to look for the good in others than to look for their faults, Christians should read this book on the Pharisees. Its careful study is bound to help many of us to a truer conception of Pharisaism than we have hitherto held even though we may not fully agree with the author in everything that he says.

OSWIN S. FRANTZ

New Testament Teaching in the Light of St. Paul's. By A. H. McNeile, D.D. Pages 320. Price \$2.75. The Macmillan Company, New York.

A careful study of the New Testament results in the conviction that the early Church entertained a variety of beliefs and hopes which are not easily made to assume a vital and consecutive relationship to each other. One can trace several lines of development of thought and practice, all starting from the same source but each running in its own channel. The marvel of it all is that the Christian Church at the time of her unification was broadminded and

large hearted enough to call all these streams her own and use them for the commerce of her faith. It is this comprehensiveness of the faith of the early Church that accounts for the presence of books in the New Testament canon so varied in their thought and teaching as we now find them to be.

This comprehensiveness of mind and heart, so characteristic of the Christians of the first and second century, is far from common among Christians of to-day. For a long time the tendency has been to stress one line of thought and practice found in the New Testament and exclude others. This has led to a denominationalism which assumed at times the appearance of watchful waiting among hostile camps if it did not result in open warfare. The New Testament has many messages for men of to-day and by no means the least of them is that which teaches us the fact that Christianity is large enough to claim as its own and use for its profit lines of thought and practice not in strict agreement with what any individual Christian or any single group may agree upon as being the true faith and the unerring way.

Prof. McNeile in his recent book, *New Testament Teaching in the Light of St. Paul's*, puts into the hands of modern Christians the means whereby they may readily assure themselves of the fact of the comprehensiveness of the faith of the early Church as evidenced by the variety of teachings found in the New Testament and because found there expressive of the accepted faith of the Church.

The author's aim is not to harmonize these various lines of thought but rather to set out in bold relief the teaching of each book or group of New Testament writings. He does this by comparing them with the teaching of St. Paul. He takes Paul's teaching as a standard of measurement because he believes that "The Christianity of to-day is broadly speaking the Christianity of St. Paul." By showing wherein the teachings of the several books of the New

Testament differ from those of Paul which constitute in the main the commonly accepted views, he impresses upon our minds the message of the book under discussion more effectively than if he were to give merely an exposition of those teachings without the comparison. The contrast method of presenting truth has recognized merit and is successfully followed by the author.

In successive chapters a careful comparison is made between the teaching of Paul and that prevailing in the Teaching of Jesus, The Epistle of James, The Acts of the Apostles, The First Epistle of Peter, The Book of Revelation, The Epistle of Jude, The Second Epistle of Peter, The Pastoral Epistles, The Epistle to the Hebrews, The Gospel according to John, and The First Epistle of John.

The author avoids the discussion of disputed questions concerning date and authorship of New Testament books, but freely expresses his own views on these questions. He follows in the main the trend of modern scholarship at its best. His expositions of a number of Scripture passages generally conceded to be veiled in mystery are quite illuminating and attractive. Any one who is acquainted with his excellent commentary of the Gospel according to Matthew will not question his ability as an expositor. His interpretation of an ambiguous passage is therefore deserving of the reader's careful consideration.

There is naturally some repetition in the discussion on Paul's teaching due to the fact that each book is studied in the light of the teaching of Paul. But this repetition is not nearly so frequent as one might expect inasmuch as the author links his discussion of any particular Pauline doctrine with his study of the book in which that particular subject has a prominent place. By cross references the comparison is always clearly made without too frequent repetition of the same discussion.

The book will be studied with profit by all who desire "to gain a general grasp of the development of New Testa-

ment thought" without taking time to go through more extensive works on New Testament Theology or commentaries on the several books of the New Testament. The minister or Sunday School teacher will find this a convenient handbook to which he will turn time and again for the refreshing of his mind on the outstanding teachings of the leaders in the primitive Church and the authors of the writings which it is his privilege to explain.

OSWIN S. FRANTZ

Psychology and Preaching. By Charles S. Gardner. Pages 389. Price \$1.50. The Macmillan Company, New York.

Here is a book that is a real aid to the average preacher. It may not appeal particularly to the man who has had the privilege of taking a thorough course in modern psychology and has consciously built his preaching upon sound psychological principles. Men of this type might find the book rather commonplace. But for the large majority of preachers who have had but limited opportunities to keep abreast with the advance of studies in psychology during the last decade or so the book is bound to be of great interest and value.

The author, a teacher of homiletics in a theological seminary, writes out of a rich experience. He knows from his experience with his students that all too many men who prepare for the ministry have a very "inadequate grasp of psychology" and are therefore not qualified to apply psychological principles to their preaching. The book is written to help men who lack these qualifications. The discussion takes up first such aspects of psychology as seem to the author most important in their bearing on preaching and then applies the principles under discussion to the art of preaching. It is this review of the modern theories and established principles of functional psychology that will be of interest and profit to the average preacher. No doubt many men will find that they have been making the proper

applications, although without being conscious of the attempt. This knowledge will of course increase their assurance and add to their interest in the continuance of such applications. In other cases they will find numerous suggestions that will help them to make their preaching both more effective and more fascinating.

The book contains fourteen chapters, ten of which deal with the ordinary functions of the mind and the way in which proper knowledge of these functions should aid one in his preaching. The other four take up subjects with more or less particular bearing on preaching, such as Assemblies, Mental Epidemics, Occupational Types, and The Modern Mind. These four chapters deal with situations and problems that most every preacher is bound to meet from time to time, and like as not they will shed some light where the way may hitherto have been rather dark for many an earnest herald of the Word.

OSWIN S. FRANTZ

Finding God. By Russel Henry Stafford. Published by the Macmillan Company, 1923. Pages 219.

In some respects the title of this book is misleading. It is not so much a search for God as it is an effort to restate the cardinal Christian doctrines in a way more congenial to the modern spirit. It is one of the many books that are being written from the conviction that the Christian spirit need not and should not be in conflict with modern thought. Such books are necessary now, especially in view of the effort being made to sever modern knowledge and religion. The writer insists that "religion, as an intimate and transforming experience of the Eternal, is as possible for intelligent men and women to-day as it ever was, and is indispensable to a fully matured and justly balanced mind." He is not unaware of the dangers that accompany the effort to restate ancient formulæ but there is greater danger in not restating them.

The style is fervid, often verging on the poetic. It is a very readable book in spite of the fact that the sentences are sometimes involved and frequently well sprinkled with parenthetic phrases. It is just the sort of a book that is needed in our day of transition and a good book to put into the hands of inquiring young people. Any one interested in a vital religion and a living theology can profitably read this book.

"The Liberal Point of View" is the title of the first chapter in which the author defines his own position as a liberal. He gives a just definition of the conservative, radical, and liberal. The conservative "is he who holds that the old is best"; the reactionary "is he who would turn the tide of life back from the progress it has made and confine it again within bounds it has overflowed," while the radical "is enamoured of the new as such." The true liberal "is he who would add a substantial contribution in the present to the enduring values of the past in order to build a better future." Who would not be a liberal on such terms? This attitude throughout the book makes it worth reading.

In the two chapters "The Emancipation of Faith" and "The Modern Approach to the Bible" the author does more than give a historical sketch. He makes a distinct contribution of his own. What he has to say in these two chapters is well worth consideration and study. We speak of the modern approach to the Bible but few people understand what we mean and if true confession is in order we as preachers have not been any too eager to have the laymen know what we mean by this new approach. The writer is clear and at least honest. "Religion and Instincts" gives the basis of religion in the psychological nature of man.

In the fifth chapter "The Heart of Being" he begins the systematic exposition of the Christian doctrines. In this chapter he describes the nature of God from the liberal

viewpoint, and in the next chapter "The Kingdom Within" he discusses the nature of the Christian life and the problem of evil. "Law and Prayer" is the weakest chapter in the book and leaves many important questions untouched, much less answered. The sections on miracles are far from convincing, but it may be questioned whether the modern religious consciousness has yet found a satisfying attitude toward the problem of miracles, for they are a serious problem to the modern man. That this chapter is weak is no discredit to the writer for he sees clearly that no final answer is possible now nor is a dogmatic position either way at all desirable or satisfactory.

"The Word of God" discusses the incarnation and here the poetic temperament sometimes betrays the author into uncritical statements that upon a more critical study of texts would not be made. His presentation of this theme is refreshing and leaves the medieval atmosphere far behind. He moves in the modern freedom and throws the light of modern knowledge upon this great doctrine. "The Centrality of Jesus" is a restatement of the fact that we gain our knowledge of God from the historic revelation of Himself in the Man Jesus. The tenth chapter "The Power of the Cross," of course, is the author's conception of the Atonement, which he states is the "moral influence" theory. There are many objectors to this theory of the Atonement but as defined by the author it is far more satisfactory than any that has come down to us from the past, and it does not ignore the historic fact upon which all theories are based.

Immortality and the Social Gospel are discussed under the chapters "The Enduring Life" and "The Increasing Christ." The very wording of the chapter headings reveals the freshness which the writer brings to these ancient but ever renewing themes.

No complete reconciliation of Christian doctrine and modern thought is yet possible, if at all desirable, but

the book is a worthwhile contribution toward this end, and it is remarkably successful. A conservative reader will find here a devout and sincere follower of the Christ yet living in the freshness of the modern world, while the liberal may at times wonder whether the writer goes far enough in his reconciliation. At any rate, the sincere reader, no matter what his attitude on the modern religious misunderstanding is, will find a great deal to ponder and far more to realize in life if he reads this book. It should be widely used as a handbook for seeking souls and it is not unsuited for study classes.

CHARLES D. ROCKEL

The Business of Missions. By Cornelius H. Patton, Secretary of American Board of Commissioners for Foreign Missions. Published by the Macmillan Company, 1924. Pages 281. Price \$2.00.

Written by the Secretary of The American Board for Foreign Missions this book comes with the authority of one who knows and is able to state in a most readable way what he does know. It is written for laymen, especially those engaged in business who might be prepared to think in the large terms of a worldwide program of the Kingdom. It is an appeal to men of large means, as well as to men of small means to become acquainted with the tremendous proportions of the modern foreign mission enterprise. It would be an act of wisdom on the part of foreign mission boards to place this book into the hands of as many pastors and laymen as possible. It has the atmosphere of romance and the thrill of a worldwide challenge.

The book deals with missions as a "going concern" but gives no support to the idea that the missionary is the advance agent of business, which is a poor argument for the support of missions and one that can bring no good. The work of missions is the primary task of the Church and as it is organized and conducted it is a concern that is paying large dividends in goodwill, peace and brotherhood.

Missions in all their vastness, variety and success are romantically described. It answers the question often asked whether the missions are really succeeding. The reader is carried onward with the sweep of the vision and thrilled with the vastness of the faith and undertaking of modern missions.

China as a leading mission field is used as a clinical study but the worldwide aspect is never forgotten and the reader finds himself captivated as he faces the seriousness of the task that confronts the boards and missionaries. No effort is made to present missions as a rosy path but whenever the writer presents a problem he also produces a faith to match it. One of the most serious problems before the missionaries and the boards is the development of a native church. The "devolution" of a mission to a native church is a grave problem and is becoming pressing with the rise of a nationalistic spirit. The training of native leaders and the financing of the work are problems that are not easy of solution. As fast as the native church develops able leaders the mission grants autonomy but the foreign missionary must in some invisible way keep in touch with the work for some time to come. The bitter opposition of an awakened paganism is a serious menace to the work of missions yet it does not deter the missionary or the boards. The vast multitudes of people are a challenge to increased effort and far from being a discouraging element they are the inspiration to larger and more efficient effort. The task in itself looks hopeless, yet the success of new methods and a changed attitude in late years give a most hopeful aspect to the whole missionary movement. The mass movement that is just now developing is a new phenomenon in mission work and promises much for future success. It is still so new and has come so suddenly that the missions are unable to direct it properly. With the development of a technique these vast throngs that are now seeking admission into the church will be directed and trained. Thousands

are asking admission now but for fear of a lowering of the effectiveness of the church they are not admitted.

The tools used in the work of missions are evangelism, education, agriculture, and in fact every art and trade. There is no youth to-day who seeks a share in the great task of missions who cannot find work in his sphere if he has the proper training in it.

A glimpse into the organization and methods of a modern board is given the reader. Those who pity the secretaries of foreign mission boards because they have no work to do or live a hum-drum existence will be amazed by the romance that a secretary may enjoy. Even the shipping clerk has a thrill at times as he matches a glass eye for some missionary holding his fort on the front.

In the midst of a new world era the writer raises the question whether the Church means business or not. In the face of the world's great need and this opportunity the Church cannot afford to delay and dally. With the heathen world in flux, and sympathetic to Christianity; with the masses turning to Christ for life and light, can the Christian Church fail to respond with a greater loyalty than she has ever known?

To read this book is to be thrilled. It is well written and convinces. It should make a powerful and effective appeal if used to any great extent by mission boards and church people. It is a whole course in missions and well repays the time given to its study. The book's usefulness is enhanced by a carefully arranged index which makes available the many facts used in the book.

CHARLES D. ROCKEL

The Master. By J. Wesley Johnston. Published by The Abingdon Press. Pages 184. \$1.25.

"Christ and Zacchæus," "The Master Tempted," "Christ and Nicodemus," "Christ and Bartimæus," "Christ and Simon," "Christ and Lazarus," "The Master Trans-

figured," "Christ and the Young Ruler," "The Master Betrayed," and "The Master's Easter Day"; ten wonderful incidents in the Master's life, and each one wonderfully told. This is not a volume of sermons nor of essays or lectures as the author himself states. They are plain, simple stories the "why" of which will be found in their reading. Some unusually fine gems of observation and expression are scattered through the whole book. Remarkable combinations of the Gospel materials are made and vitalized by a vivid and poetic imagination so that they live with a new power. Jesus is set into a living background and several of the chapters are unusually fine. They are real literary gems.

The writer follows the gospel narratives very closely and literally but gives impressive settings to many of Jesus' sayings and teachings. One might wish that since the author has taken poetic liberties he might have gone one step farther and been less literal in his use of the material. It would have greatly improved several of his stories. We do not ask him to take the historical-critical attitude toward his material but several of his stories are marred by being too literal for the modern reader. The author has a poetic imagination which he has used in a forceful way and the stories will repay their reading. There seems to be an impression afloat that literalism alone can be the medium of literary expression. Not one of the stories would be weakened by a more liberal use of the material and those on the Temptation, Lazarus, Bartimæus and the Easter Day might have been made more congenial to the reader of to-day without any disloyalty to the Gospel narratives. The ten stories are well written and make delightful reading.

CHARLES D. ROCKEL

Backbone. By Samuel S. Drury. The Macmillan Company, New York.

The central theme of the twenty chapters of this new book from the pen of the author of "The Thoughts of Youth"

is the growth of backbone or the development of character. From the first chapter on "What is the matter with John?" in which the author defines backbone, through to the concluding chapter on "Remember the Vine," in which the indispensableness of religion in the development of character is emphasized, the book is a frank and sympathetic discussion of the central theme in its many and varied aspects.

One of the very wholesome characteristics of the book is its unmistakable note of optimism. The author knows boys. As the Headmaster of St. Paul's School he is brought into daily touch with the life and problems of the growing boy and has had full opportunity to familiarize himself with his ideals, struggles and achievements.

The book is written for boys "in life's second decade." At the same time, parents, pastors, teachers and all friends of boys will find in it many valuable suggestions to aid them in their efforts to help boys in the development of "the goodly state of backbone."

EDWARD O. KEEN

The Inevitable Book. By Lynne Harold Hough. The Abingdon Press, New York and Cincinnati.

The author is widely known as the pastor of Central Methodist Church, Detroit, a member of the Editorial Staff of the *Christian Century* and as the writer of a score of books, the most recent of which is *Synthetic Christianity*.

The book is a collection of short biographical sketches of men and women from many walks of life. There are a Captain of Industry, a Young Mother, a Disillusioned Patriot, an Old Yegg, a Complacent Clergyman and other characteristic people of our modern complex American life.

Each sketch describes a crucial hour in the life of the subject when there was need of "a word fitly spoken" in order that the right decision might be made. In each instance the needed word came from the Book. These stories from real life are illustrative of the vitality of the Book

as an impelling influence in the lives of men and women to-day.

EDWARD O. KEEN

Forgotten Stories. By Elmer Ellsworth Helms. The Abingdon Press, New York and Cincinnati.

Forgotten Stories is a book of eighteen chapters, each chapter a sermon and each sermon based on some biographical incident or historical episode recorded in the Scriptures. These suggest to the author many moral and spiritual teachings applicable to present-day life.

The chapters are short and read easily. The author's style is simple, direct, virile. The subject-matter is informing, at times searching, always suggestive and stimulating.

In the concluding chapter on "The Face of Jesus Christ," in four rapidly but appreciatively sketched pen pictures, the author pays a glowing tribute to "The Christ of Galilee, now the Christ of Glory."

EDWARD O. KEEN

Making a Personal Faith. By Bishop William F. McDowell. Abingdon Press. Pages 155. The Merrick Lectures delivered at the Ohio Wesleyan University.

These five lectures are fresh, stimulating and thoughtful. It is not a conventional book on faith. It is the product of a mature mind—the personal confession of a man whose life is centered in Christ. It finds a way to build a living personal faith—a faith that is a personal trust in another person; a faith that affects character, conduct and relations; a faith that will give you a friend for life and a power in life; a faith that has a foundation, a center and a purpose; a faith that is worth getting and, what is more, worth keeping and sharing. If you want a living faith of your own in troubled days and modern perplexities, read this personal confession of one of the outstanding Bishops of the Methodist Church.

A. S. MECK

Suburbs of Christianity. By Rev. Ralph W. Sockman. Abingdon Press. Pages 224.

Here are twelve sermons of the popular pastor of the Madison Avenue Methodist Episcopal Church, New York City. They are sparks from the anvil of a hurrying pastor who finds that the Kingdom is not a side-show but the supreme drama in the Gospel of Jesus Christ. Their development is unexpected, the intellectual quality high, the spiritual tone fine and the applications always vital and wholesome. These sermons have that other quality which is devoutly to be wished but alas, so often missed: they are interesting.

A. S. MECK

The Ideals of Asceticism. By O. Hardman, M.A. Macmillan, New York. Pages 232.

The author of this book succeeds in making an unpopular and unattractive subject for this modern age interesting and distinctly worthwhile. If you think that asceticism has no value and no place, read what this learned author has to say. If he does not convince you here and there, he does make his statements attractive and even acceptable. Asceticism stands for cross-bearing. The way to the crown leads by the way of the cross. This kind of cross-bearing has righteousness for its disciplinary ideal. It stands for social values, in that it insists on self-denying for the common good. The ascetic ideal in its three-fold elements of fellowship, righteousness and reparation is distinctly drawn and its value to the present social order shown with marked clearness. The book is a moral tonic.

A. S. MECK

Outdoor Men and Minds. By William L. Stidger. Abingdon Press. Pages 184.

This book is one of the many sermon-essay volumes from the fertile mind and heart of the popular and imaginative

preacher of Detroit. The nature teachings of the Bible are beautifully interpreted. Trees, storms, mountains, rivers, stars, birds, the sea and the desert—all yield their spiritual messages through the spiritual sensitiveness of the man who regularly preaches to one of the largest crowds in a city noted for its churches and strong preachers.

A. S. MECK

A Casket of Cameos. By F. W. Boreham. The Abingdon Press. 1924. Pages 271. Price \$1.75.

Readers of Boreham need not be told that this new volume is both readable and worth reading. We have here a book of information and a book of inspiration. "More Texts That Made History" is the subtitle, and the author introduces us into the presence of great personalities, real people, whether of history or fiction. Explorer and missionary, philanthropist and saint, novelist and prelate, evangelist and theologian, Lord and Countess stand forth and tell us the secret of their lives—and that secret is a text. George Moore, Sir Ernest Shackleton, George Whitfield, Cardinal Newman, Philip Melancthon, Saint Teresa, W. M. Thackeray, Lord Shaftesbury, the Countess of Huntingdon, Mark Sabre, Joey McQumpha—such names reveal the author's catholic sympathy and his wide acquaintance with history and biography. The minister will find here fresh light on many a Scripture gem and no one will lay this book down without experiencing the thrill that comes from being in the presence of the great nor without a new appreciation of the power that lies in the sacred page. Through this volume Boreham will find many new friends and will secure a firmer hold on all his many former admirers.

ADDISON H. GROFF